A plain, but full

EXPOSITION

OF THE

CATECHISM

OF THE

Church of England.

Enjoyned to be Learned of every Child, before he be brought to be Confirmed by the Bishop.

Collected out of the best Catechists

By the Right Reverend Father in God, WILLIAM Lord Bishop of *Gloucester.*

Negligentia magna Parochi in docendo ad salutem necessaria, nempe Symbolum, Decalogum, & Pater noster, mortalis est. Ubi passim magnus abusus est eorum, qui contenti docuisse Symbolum Latinè, non explicant populo rudi mysteria fidei, præsertim Trinitatis, Incarnationis, tantoperè ad salutem necessaria.

Va Parochis, va Episcopis, va Prælatis.

Eman. Sa. Aphorism. voce Parochus.

LONDON,

Printed for *Nathanael Webb*, at the *Royal Oak*, and *William Grantham*, at the *Black Bear* near the little *North-door* in St. *Pauls Church-yard.* 1663.

XUM

To the Right Reverend Father in God,

GILBERT,

By Gods eſpecial Providence Lord Biſhop of *London*, and Dean of His Majeſties Chappel.

May it pleaſe your Lordſhip,

THat I preſent this work to your view, is not for any worth I conceive in it. For it is fitted for ſuch capacities as the Church ordained the Original which it explains. And then it cannot be expected, that I ſhould ſearch into thoſe depths, that ought to be preſented to ſo learned, ſo grave, and ſo ripe a judgement. But you are a chief and principal Father, and Propugnator of that Religion profeſſed in the Church of *England*, which is every way conſonant to the Doctrine and Diſcipline of the Primitive times, of which the foundations are laid down and diſcovered in this Catechiſm, in the poliſhing of which I have beſtowed my pains: And

therefore this hath incouraged me to present my conceptions to your quick eye, and to submit them to your censure, being resolved to stand or fall, as your wisdome shall pass sentence.

Some years are passed, since these brief and plain Collections were published, and the occasion the following Epistle will speak out. With approbation they have been received, and the whole Impression sold off; So that being called upon by eminent men in the Church, to publish them again, I thought it my duty to invoke your Lordships Patronage, and that you would be my Buckler, as you have been hitherto, against any that should dare to oppose these solid and fundamental Truths, which none will be so impudent to contradict, but branded Hereticks, and hot-brain'd Phanaticks. These in great swarms as angry Wasps, buz and bumm about our hives, and that they invade not, and steal not the honey from our Bees, there cannot be any better Defensative provided, than an injunction for frequent Catechizing, without which Sermons, as now in fashion, upon Desultory Texts, will be of little use. And

And lamentable experience hath taught us, that this is an undeniable Truth. For ever ſince Sermonizing hath juſtled out this neceſſary inſtruction [a] enjoyned on the Lords day, and every Holy-day, to be done by every Rector, Vicar, and Curate, half an hour or more before Evening-prayer, our people have been poſſeſſed with ſtrange errors in Religion, & hurried on by the ſpirit of giddineſs, of faction, of rebellion. It is therefore my hearts deſire, that both the Queens Injunction, the practiſe of the Canon, and that command of his Gracious Majeſties wiſe and pious Grandfather, King *James*, of Bleſſed memory were impoſed afreſh, and ſtrictly called upon to be obſerved, *viz.* that afternoons-Lectures were converted into explanations of ſome neceſſary Rudiments of the Catechiſm: A cuſtome, which is yet in uſe in the moſt of the [b] Reformed Churches beyond Sea, and were it but for that onely, thoſe, who bear ſo great affection to their practiſe in other things, might methinks, caſt one good look toward it. I wiſh, [c] ſaith a diſcreet and Learned Author, that they of the Presbyterian inclination would more liſten.

[a] Queen *Elizabeths* Injunctions 1559. Injunct. 44. Et Canon. 59. *Anno* 1603. Rubrick after Confirmation.

[b] Confeſſ. *Belgica*, Ca. 68. Synod. Dordr. P. 31.

[c] *Hawk.* *L' Strange* Alliance of Divine offices. Annot. on c. 4.

listen to these their friends, and if not for Conformities, yet for Christianities sake, not suffer preaching so totally to usurp and justle out this most necessary office, that, as an Inmate, to expel the right owner. *Fas est & ab hoste doceri*, Taught they may be from those Puritans of the Church of *Rome* the *Jesuits*, who take it for their glory, that they are the most diligent Catechists, and for to incourage the children that come to be catechized, from their Desks and Pulpits, do usually scatter their ἀποφθέγματα among them. This is the work upon which I would advise and beseech my fellow-labourers to spend themselves, and their pains especially, and to ease their labour, and to help them onward in this good work, 'tis supposed, these observations may be very instrumental.

Now of all the Catechisms I have seen, in this one thing I must give the Prerogative to this of our Church, & commend it to babes in Christ, for whose sake it was composed; that, in the entrance into it, the child is put in mind of his solemn vow and promise made unto God in his Baptism, which consists in his Abrenunciation, the Profession of his

his Faith, and obſervation of the Commandements: & after to give hearty thanks for his matriculation, or ingrafting into Chriſt, in which moſt Catechiſms are altogether defective. Further, all the anſwers following are brief, but full, & fitted for weaker memories, requiring only explication, but not addition. *Quintilian* was wont to ſay, that they who were to bring up children, muſt deal by them as men do with narrow-mouth'd bottles, inſtill their principles, as they do the water, by little & little, for if it be over-haſtily done, more will fluſh over and be loſt, than powred into the Veſſel.

This I have endeavoured here, and if well, I implore your Lordſhips countenance, if ſhort of your expectation, I humbly beg your Lordſhips Candour to bring your Mantle, and caſt over and cover my defects. And of this I have good hope, becauſe ſince the firſt hour, that it was my happineſs to be known to your Honour, you have been pleaſed to look upon me with a fatherly eye. That eye, which you caſt upon all men that are worthy of your favour. Theſe live in you, & live by you, among which you have ſet me up to be a prime example. In all gratitude I do acknowledge, that next to his

Majesty, for whose goodness to me I can never return sufficient thanks, your indeavours from an obscure man have advanced me to a place of honour and dignity in the Church, which that I may manage with prudence and sobriety to the honor of God, the good of his people, the peace, and re-union of this distracted Church, God Almighty assist me with his grace, and you and all good men with their Prayers. Did I intend to run out into *Encomium*, I have an ample field, this one may suffice for a large testimony of your sufficiency, wisdom, sincerity, and piety, that the most excellent of Princes, and the best of men shines upon you in so full a lustre, as if he hoped by you and those he hath chosen to assist you, to dispel all the clouds, that have darkned the face of our Church these twenty years. The burden is both weighty and troublesome, which that it may be undergone with prudence, and born with patience, is the hearty prayer of him who is

London. 1661.
June 20.

Your Lordships
in all due observance,
WIL. GLOUCESTER.

TO

All his loving PARISHIONERS

OF

LLANDILO-VAWR,

The Author prayeth increaſe of Grace, Knowledge, Health, and future Happineſſe.

IT may ſeem ſtrange to wiſe and learned men, that after the exact pains by great Divines, taken in the expoſition of the Church Catechiſm, either in whole, or in part, I ſhould offer to the publike view theſe my leſſe poliſhed conceptions. But before I be utterly condemned for the undertaking of a needleſſe labour, my deſire is, that theſe reaſons which have moved me to it, be fully weighed, as my Apology, which I hope may prove ſo juſt, that at leaſt I ſhall deſerve excuſe, for more I expect not.

The labours of thoſe learned men I gratefully and ingenuouſly acknowledge, are far beyond any thing I can do; but withall, either for phraſe or matter ſo high, ſo abſolute, that they are in many expreſſions beyond the vulgar capacity, whom chiefly I intend to inform, and therefore have

expreſt my ſelf in the eaſieſt and moſt familiar language I could invent, and inſerted no more than I held requiſite for all to know: all ſuperfluities and quaint or long diſcourſes being purpoſely omitted.

Beſides thoſe excellent endeavours of other learned men are come to the knowledge, much leſs to the hands of few men in theſe parts, where I have been reſident more than twenty years, and may therefore preſume, that many may look into theſe principles of Divinity, delivered by one who is well known among them, and caſt as kind an eye upon the work, as they have always done upon the Author: who although no native, yet he acknowledgeth himſelf for very many civilities, much indebted to the whole people of theſe antient Britans.

But that which hath moſt of all prevailed with me, is the ſad face of Religion we behold and condole here, ever ſince the Act of Propagation of the Goſpel hath been put in execution in theſe parts. For the Itinerants are ſo few, ſo ignorant, ſo mean, that I ſay no worſe: that as it was in the days of Eli *ſo now for their ſakes the Sacrifice of the Lord is abhorred, and the people are ſcattered upon theſe Mountains without a Shepherd.*

Ad Antichriſti noviſſima tempora eccleſiarum ædes ſacræ tuguri inſtar erunt, pretioſum corpus Chriſti & ſanguis non exta-

It was written by Hippolitus, *who lived above* 1300 *years ſince: that in the laſt times of Antichriſt, the holy houſes (of God he means) ſhall be like a Cottage: the precious body of Chriſt and his blood ſhall not be extant: The Liturgy ſhall be extinguiſhed: The ſinging of Pſalms ſhall ceaſe: The reading of the Scriptures ſhall not be heard.*

bit; Liturgia extinguetur, Pſalmorum decantatio ceſſabit; Scripturarum recitatio non audietur. This teſtimony is cited by *Claud. Sainctes* in his Tract before the Liturgies *Tomo* 4. *Biblioth. Patrum* out of St. *Hierom* upon *Daniel*, and by Mr. *Mede* in his Antiquity of Churches. And that which is delivered by *Suarez*, *Peterius*, *Oviedus*, *Acoſta*, *Aquipontanus*, and *Bozius* learned men of the Romiſh party, concerning the ſuppreſſion of Religion in the time of Antichriſt, is every way conſonant to the judgement of *Hippolitus*.

Truth

Truth they ſay is the child of time, and time hath preſented unto us ſo ſad a ſpectacle in theſe parts, that there is not one ſyllable of all this, which is not verified. The holy houſes of God (for in relation to the ſervice of God in them heretofore performed I will yet ſo call them) theſe holy houſes, I ſay, are become like the Prophets lodge in a Garden of Cucumbers, deſerted, ruined: No Cottage on a hill more deſolate, more defaced, the people having no encouragement to reſort to that place, where they have neither Miniſter to pray with, or for them, or to ſing praiſes to God with them, nor any at all in many places, no not ſo much as a gifted man (as they uſe to gloſſe it) to inſtruct them. For theſe are not Ubiquitaries, and conſequently are forced to be Non-Reſidents, that you may know this was not the ſin alone of the now vilified and ejected Clergy. Iſai. 1. 8.

Farther, the precious body and blood of our Lord and Saviour Jeſus Chriſt exhibited in the Sacrament, hath been prohibited to be adminiſtred in publick Aſſemblies, and the Miniſters impriſoned and puniſhed for doing their duty. That the Liturgy is extinguiſhed, ſinging of Pſalms ceaſed, the reading of the Scriptures, utterly by our new Teachers neglected, and caſt aſide, I need not ſay. Since 'tis notoriouſly known to you, and all other in theſe parts, that no Service, nor Pſalm, nor reading of the Sacred Text, hath been in publick uſe, ever ſince theſe Noveliſts have ſet footing amongſt us. I leave it now to all judicious men to judge what a neer reſemblance there is betwixt theſe our times, and thoſe of Antichriſt, of which Hyppolitus *gave us thoſe former Characters.*

Leſt then the foundations of Religion, which are ſo much ſhaken, ſhould periſh together with the practiſe of it, and be buried under ſo much rubbiſh, which is caſt upon it,

I have taken this pains to preſerve its luſtre and integrity in the memories of all thoſe, who bear any true love to ſubſtantial, confeſſed, and ancient Truths.

New Light is a notion of an hot brain, and will eaſily like an ignis fatuus, *or* Will with the wiſp *carry a man out of the ſafe and ſtraight way, and thereby endanger the man: But the Ancient Light eſtabliſhed and received in the Church of* England *is a ſecure guide to direct you, that you neither incline to the cunningly compoſed charms of Popery on the right hand, nor the brain-ſick imaginations of men of unſtable minds on the left.*

That Truth which this my once glorious Mother taught me, and by a ſad ſearch I found conſonant to the Word of God, I alwayes held forth unto you, for thoſe many years I was permitted to be your Paſtor, being all that time your Catechiſt: and what I then opened at large, that in a ſhort ſumm (my dear Pariſhoners) I here preſent unto you, and all other Chriſtian people, as a memorial and Legacy of my love and deſire, that they and you ſhould live and dye good Chriſtians.

Above theſe three years by the ſeverity of theſe times, as you know too well, and I with grief write, I have not been ſuffered, but peremptorily prohibited to make uſe of my Talent to your benefit, or any other: being ejected and ſilenced, not for any crime then alledged, or for ought I can underſtand to be alledged againſt me, except it were that I could not be perſwaded to ſubſcribe the Engagement. For that I ſuffer: and I would to God, that in it, I ſuffered onely, mine is but a temporal loſs, yours is a ſpiritual. I can feed my ſelf, when you and millions beſides ſtarve for want of heavenly food. The ſharp famine that is come upon this people, ought to be lamented with tears of blood.

Iſa. 22.4. Therefore, ſaid I, Look away from me, I will weep bitterly,

bitterly, labour not to comfort me, becauſe of the ſpoiling of the daughter of my people.

For the event upon the act is ſo lamentable, that it will deſpoil many of the power and life of Religion, and without ſome vigorous remedy a few years will more and more confirm it. There being no viſible means left to continue in the memories of the aged, the principles which they had learned, nor to bring to the memories of the younger ſort the neceſſary foundations of Chriſtian Religion.

To ſupply which defect, and to prevent, as much as in me lies, this inconvenience, I have as plainly, and as briefly as I could, collected this ſumm of Divinity. Speak I may not, write only I can, and if you and your poſterity with other Chriſtians ſhall make good uſe of this plain food, I little doubt, but this little, will nouriſh you in a right way to Heaven. For here you are directed what to know, and what to do, in which two conſiſts the life of Religion.

'Tis the higheſt point of wiſdom, ſo much as lies in us, of man, to make a God. For as it is the moſt noble work of the Divine mind perpetually to contemplate it ſelfe, and reſt in the eternal love of it ſelf: So it is alſo the ſumm of all our wiſdom and piety, to know God, and to love God. We know him, when we know his will, and we love him, when we make his Will our Rule for our life and practiſe. This is, to uſe St. Pauls *words, to behold as in a glaſs the glory of the Lord, and to be changed into the ſame image. The High Prieſt in the old Law, was to have upon him a double ornament, a Plate of pure gold upon his head, and another Plate of twelve precious ſtones upon his breaſt: the ſeat of knowledge is the head, the breaſt the place of love, by which not unaptly may be ſhadowed out to us, that we reſerve for our Chriſtian Piety the two chief parts about us, the head for the knowledge, and the heart or breaſt for the love of our God.*

Θεὸν ποιεῖν ἐξ ἀνθρώπου κατὰ τὸ δύνατον. Hierocles.

2 Cor. 3. 18.

Exod. 28. 15. & 36.

Upon

Upon the reflection of these two I have drawn all these Principles. God make you as careful in the knowing and practising, as I have been cautelous in the composing; for I have made choice of that onely, which I judged necessary to inform your understanding, and rectifie your will, to increase your knowledge, and better your life. You may then by the knowledge and practise of what is here delivered, grow up to be perfect men in Christ Jesus, and receive at last a Crown of glory. Which is the perpetual prayer of him, who is

Your aged Pastor

WILLIAM GLOUCESTER.

The Title or Inſcription.

A CATECHISM,

That is to ſay, An Inſtruction to be learned of every Childe, before hee bee brought to bee confirmed by the Biſhop.

A Catechiſm is a word now uſed in a Church ſenſe, ſignifying a little Book, in which is delivered the Brief ſumm, or chief principles of Chriſtian Religion. He who teacheth this is called the Catechiſt, and hee who is taught is, *Catechumenus*, a Diſciple, a Scholler, one taught, inſtructed or edified. For κατηχέω is rendred by *Heſychius*, the learnedſt of Grammarians, οἰκοδομέω, I will build, or edifie. Heb. 6. 1. Gal. 6. 6.

All thoſe former words are derived from ἦχος, a ſound, from which comes our Engliſh word *Eccho*, which is but a reciprocation of the voyce, or a return or report of what is uttered. Not without reaſon then the Spirit of God choſe, and the wiſdome of the Church retained, thoſe forementioned notions, becauſe the chief principles of Chriſtianity were at firſt inſtilled by the ear: the ſound of the Apoſtles words going out into all Lands. For at the higheſt they are but *Echoes*, or ſounds, whoſe propriety is to report what is heard. Which ought to bee obſerved accurately by all Catechiſts, who are not to teach for doctrine their own

Quæ nec reticere loquenti Nec prior ipſa loqui didicit.

conceptions, but to ſound into the ears of others, what they have heard, and nothing but what they have heard, to wit, the certain words of their Maſter, and his Diſciples firſt ſounded in the Goſpel.

2. *Of the Catechiſt.*

Gal. 6. 6. In St. *Paul* hee is called ὁ κατηχῶν, or hee that teacheth; in he Primative Church, ὁ κατηχιστὴς. To which Office, though they, who now pretend to the higheſt gifts, will not ſtoop, yet (*a*) great men in the Church have owned that name.

(*a*) *Pantenus Clemens Al. Origen, Hieroc.* in the famous Church of *Alexandria*, *Euſeb. lib. 6.* Great *Cyril* at *Jeruſalem. Greg. Nyſſ. Hieron.* in *Catalogo Script. Eccleſiaſt. Auguſt.* wrote a Book *de Catechiſ. rudibus. Hierom in Apol. ad Dom.* confeſſeth that he had for his Catechiſts *Nazianz.* and *Didymus Optatus* in the Church of *Carthage* appointed Doctor *Audientum.* Cyp. Ep. 24.

3. *Of the Catechumeni, or* Catechiſed.

Gal. 6. 6. Luke 1. 4. 1 Cor. 14. 19. Act. 18. 25. *Tertull. de corona militis. Cyp. de haret. baptiz. Ep.* 13. *Aug. de fide & operibus.*

Theſe *Audientes* or Hearers, commonly called *Catechumeni* in the Church ſtory, the word and root of which word wee finde in the New-Teſtament, being to learn the Catechiſm, before they were admitted to the Sacrament, were of two ſorts:

1. *Adulti*, men grown, whether of Jews or Gentiles, who were perſwaded to receive the Goſpel, but were not yet baptized, and conſequently not to be admitted to the Sacrament, before they had given an accompt of their faith, and promiſed to live a holy life conſonant to the rules of the Goſpel.

2. Chriſtians children born in the Church, who, becauſe born within the Covenant, and by Baptiſm received, when they were grown to capacity, were taught the principles of Chriſtianity, of which when they could give a reaſonable account, they were brought to the Biſhop to be confirmed, of which more by and by

4. *Of the matter of the Catechiſm*

Theſe principles were onely ſuch things as were neceſſarily, or very profitably to bee known by every Chriſtian. The

The queſtion was ſhort, and the anſwer full and pertinent: and that they might be the eaſilier learned and remembred, they were conveyed in the feweſt and plaineſt words that might bee. That caution of the wiſe being obſerved, *Doctor doceat diſcipulos viâ brevi*, Let the Maſter teach his Schollars the ſhorteſt way. No Rule being much worth which is long, and loaded with unneceſſary words. To this end our Saviour drew the whole law to two heads: *a* Love to God: Love to our neighbour. St. *Paul* to one ſyllible. *b* Love is the fulfilling of the Law. Repentance toward *c* God, and Faith toward our Lord Jeſus Chriſt, are ſet down as the Summe of the Goſpel. Theſe then are the principal matter of any Catechiſm, and the briefer the Rules are about them, the better.

a Mat. 22. 27.
b Rom. 13. 9, 10.
c Act. 20. 21. Heb. 6. 1.

Divines may learn to bee wiſe from other profeſſours, who deliver the grounds of their Art and Science in little Breviates; knowing well that the Scholar is not capable of deeper diſcourſes till theſe grounds bee well laid and committed to memory. Hence it is, that Lawyers have their Inſtitutions: Phyſitians their Aphoriſms: Philoſophers their Introductions: Grammarians their Accidence: Scrivners their Characters, and firſt draughts of letters; In a word, all knowledge proceeds from ſimple terms; and ſo muſt the knowledge of Chriſt; It muſt bee taught in the eaſieſt way, and learned by the eaſieſt Rules; which ought to be and is in the Catechiſm ſummarily, briefly, and yet fully propoſed. He that knows more can but deſcant upon this, and he that knows leſſe knows too little.

5. *This is to be learned of every Childe.*

With us the perſons to bee inſtructed in theſe principles are Children, which is not to be underſtood excluſively, as if thoſe who are grown to riper age were not to bee taught in theſe. But the Church, ſuppoſing the aged to bee already well grounded in theſe principles, fits and enjoyns theſe leſſons to the younger ſort. In this being aweed by that command which God gave to the Jews, *Thou ſhalt ſharpen them*, i. e. my commandments, ſtatutes,

Deut. 6. 7. & 4. 9, 10.

judgements, or teach them diligently thy Children: and obeying that Apoſtolical precept, *Fathers bring up* (*a*) *your children in the nurture and admonition of the Lord*; treading in the foot-ſteps of *Abraham*, that (*b*) *taught his houſhold the Covenant*, and the Mother of (*c*) *Timothy* who inſtructed her Son *in the Scripture from a Childe*.

a Epheſ. 6. 4.
b Gen. 18. 17.
c 2 Tim. 3. 15. & 1. 5.

By this means Children ſeaſoned with the principles of Religion, before malice, ſelf-love, by-ends, or corrupt examples have depraved their minds and actions, a good foundation would bee laid betimes for direction of the courſe of their whole lives, and the ſeed of the word would bee in them preſerved whole and ſound. Men would bee better livers, and ſounder beleevers. Horrid vices would not uſurp the name of vertues, nor helliſh opinions appear veſted with the cloak of truth. For out of queſtion were the younger ſort imbued with the undeniable grounds, and clear knowledge of the Orthodox Religion, they could not bee ſo eaſily carried down the headlong ſtream of wickedneſs, nor moved aſide by every light puff, and wind of Doctrine; The *Jeſuite* would not gain ſo many Proſelytes, nor the Sectary ſo many light-headed followers.

6. *Before he be brought to be confirmed by the Biſhop.*

The love, care, and gravity then of the Church, was that of a Mother, that would have all her children brought up in the fear and nurture of the Lord: Of which education, when they could give a ſufficient teſtimony, then they were to be brought to the Biſhop to bee confirmed: And ſhe profeſſeth the reaſons, which led her to this juſt and pious reſolution, to be theſe three.

In the Rubrick before the Catechiſm.

1. That Children being of diſcretion may then themſelves, with their own mouths, and with their own conſent openly, before the Church ratifie and confirm, what their God-fathers and God-mothers have promiſed for them in Baptiſm: and alſo promiſe that by the grace of God they will evermore endeavour themſelves faithfully to obſerve and keep ſuch things, as they by their

own

own mouth, and confeſſion have aſſented to.

2. For as much as confirmation is miniſtered to them that be Baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all Temptations to ſin, and aſſaults of the World and the Devil: It is moſt meet to be adminiſtered, when Children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the World and the Devil, they begin to bee in danger to fall into ſundry kinds of ſin.

3. For that it is agreeable with the uſage of the Church in times paſt, whereby it was ordained, that confirmation ſhould be adminiſtred to them of perfect age, that they being inſtructed in Chriſts Religion ſhould openly profeſſe their own Faith, and promiſe to bee obedient to the Will of God.

Thus far the Rubrick. And the Reaſons are weighty. For the childe, being grown up before God, the Biſhop, and the Congregation, with his own mouth takes upon him the ſame obligation, which at his Baptiſm his ſureties had undertaken for him. So that hee frees them, and bindes himſelf, renewing the old Bond to perform the conditions, in beleeving, doing, and forſaking, what is to bee beleeved, done, or forſaken. Which double vow, made firſt by others ſolemnly for him, then again as ſolemnly renewed by him, ſadly thought on, in all reaſon will have a powerful impreſſion on the heart, for the preſent, and an effectual influence in his whole life for the future. 2. Which work, becauſe it is difficult, and beyond the power of man, therefore the Biſhop was to impoſe his hands upon him, to bleſs him, to pray for him, that God would ſtrengthen him, and daily increaſe in him, his manifold gifts of Grace: that hee would beſtow upon him the Spirit of wiſdome and underſtanding: the ſpirit of counſel and ghoſtly ſtrength: the ſpirit of knowledge, and true Godlineſs, and fill him with the ſpirit of his holy fear. With much more to the ſame purpoſe, as it is to be ſeen in thoſe pious prayers appointed to be uſed at Confirmation. Which the Church held fit then to bee ad-

The Prayer at Confirmation.

Cereus in vitium. Hor.

miniſtred, when temptations, in reſpect of the Childes proclivity to vice, might moſt ſtrongly aſſault him. 3. And that which moved our Church of *England* to retain this, was, becauſe the firſt Reformers in it found that this rite was agreeable to the uſage of the Church in times paſt. Which is very true. There bee, that make it an Apoſtolical inſtitution, having an eye to *Heb.* 6.2. And *Calvin*, *Beza* and *Aretius* ſeem (upon the place) to like well of it. Sure I am, that the Antient Fathers and Councils are full, and evident witneſſes for it. The Councils enjoyn it to bee done: the Fathers witneſſe that it was done, whoſe Teſtimonies I could and would produce at large, but that it is already done by a * grave Divine, a true lover of peace, truth, and order.

* In a manual that bears the title of χειροθεσία, or the Apoſtolique Inſtitution of Impoſition of hands for Confirmation, printed *Anno* 1649. There alſo may be read the approbation of it by the learneſt Divines of the Reformed Churches, with the profits that will enſue upon the uſe of it, and the inconveniences upon the neglect.

Were Confirmation in frequent uſe, and reſtored to its original purity, theſe benefits would from thence enſue.

1. Catechiſing would be brought in uſe and eſteem.
2. The unity of Faith would be maintained.
3. Parents would be more careful to inſtruct their Children.
4. Children would bee ſounder in Faith, and better mannerd.
5. Ignorant and ſcandalous perſons might be better diſcerned, and ſo the offence taken from mixt communion, removed.
6. The wrangle, about the formality of a Church Covenant, and collecting of members, quieted and compoſed.

There being in Confirmation the ſubſtance of what is ſo much, and ſo hotly contended for, and that far better grounded and bottomed than any new device can bee. It is my hearts deſire, and let the God of peace in mercy bee pleaſed to bow down his ear to it, that our Brethren of the

the Church way, may be moved to recall, revive and admit this (at least ancient Ecclesiastical, if not Apostolical) institution. For thereby they might effect in a peaceable way, the dissipation of the clouds of ignorance, the restitution of the true light of the Gospel, the removal of prophane persons from participation of the Lords body, the admission of such as charity shall judge worthy. I say, all this may be done in a peaceable way, which (not without great difficulty, regret, effusion of Christian blood, and much wealth,) hath been projected and pursued.

I shall onely add one thing more, and so close up this Preface, which is an humble request to all our dissenting brethren: That since they dislike this short instruction of our Mother the Church of *England*, they would agree to propose a Catechism of their own, by which it may appear, what questions are requisite to be demanded of, and to be answered to, by any Neophyte, before he may bee admitted a member of a collected Church.

And there is great reason for this my request: first because I read not of any settled Church, except the *Arrians*, who have been or are at this day, without such a brief Introduction. To them indeed, the *Arrians* I mean *Athanasius* objects, that they had no Catechism. *Scult.* in Isa. 8. *cap.*

Then again, without this, they cannot assure us of any harmony among themselves: But to us their Church must seem like to that state of the *Cyclops* in *Euripides*, of which *Silenus* thus certifieth *Ulisses*, ἀκούει οὐδὲν οὐδεὶς οὔδενος, no man in any thing heard what the other said: or if you had rather, like those builders at *Babel*, where men understood not one another, which hindred the work, because that one was not able to know, what his fellow called for. *Eurip. cycl.*

Bring mee, quoth one, a Trowel, quickly, quick, *Du. Bartas.*
One brings him up a Hammer: hew this Brick
Another bids, and then they cleave a Tree.
Make fast this Rope, saith one, they let it flee:

One

One calls for Planks, another Morter lacks,
They bring the firſt a ſtone, the laſt an Axe.

In this confuſion, as there can bee no certainty among themſelves, ſo there cannot bee any encouragement to thoſe whom they account without, to come in and joyn with them, till they may know upon what terms to bee admitted; which by a brief Catechiſm ſet forth by a common conſent of their Congregational Churches would bee apparent.

Laſtly, this lyes rather upon them to condeſcend to, if they bee, as ſome conceive, the 144000. that ſtood upon Mount *Sion* with the Lamb. *Rev.* 14. 1, 2. For among them there was the voyce of Harpers harping with their Harps. Harpers are Muſicians, and Muſick pleaſeth not, except the ſtrings be firſt tuned, and if it be in conſort, as here it was, then the Inſtruments muſt be tuned one to another. For where this is not done, wee may take up the old proverb, *Aſinus ad lyram*, The Aſs takes up the Harp. and thoſe that hearken to the Muſick, deſerve *Mydas's* reward. I humbly then beſeech them to tune their Harps, and their Harps one to another, that the diſcord offend no more; So ſhall wee the eaſilier bee perſwaded, that they are of that number that ſtood with the Lamb upon Mount *Sion*. Becauſe *Sion* is built as a City, that is at unity in it ſelf, or compacted together: ſo ſhall wee bee the more ready to lend an ear to their harmony. Now of this wee can have no certain knowledge, much leſſe encouragement, till wee finde in them muſical ſouls and an harmony in judgement, and this their judgement manifeſted that way I have propoſed. To which motion I beg of them to yeeld for his ſake, who came to reconcile all things in Heaven and Earth, God to man, man to God, Angels to men, and man to man, being the Prince of Peace, our Lord and onely Saviour Jeſus Chriſt.

Napeir.
Brightman.

Pſal. 122. 3.

The ſumme of the whole Catechiſm.

IT contains,

1. A Preface, abſolved in the four firſt queſtions.
2. The Creed of the Apoſtles,
3. The ten Commandements,
4. The Lords Prayer,

} and the Expoſition of theſe three.

5. The Doctrine of the two Sacraments, Baptiſm, and the Supper of the Lord.

Queſt. *What is the firſt queſtion of the Catechiſm?*
Anſw. *What is your Name? Anſw.* A, B, C, &c.
Queſt. *Why begin you with that Queſtion?*

Anſw. Upon very good reaſon, *viz.* That a man ſhould never call to mind his Name, but remember that hee is a Chriſtian: For his Name was given him, it was not at his birth belonging to him. Every Chriſtian bearing two Names; The one of Nature, which is the Name of his houſe, family or kindred, and this hee brings into the world with him; The other of Grace, of Favour, being his *Sir-name*, that is over and above added unto him. And as the firſt puts him in mind, what hee was, ſo doth this ſecond what he is. *Datum non Natum.* *Sobre nombre ſupinour name.*

2. And it is ſet before the other, becauſe it is to be eſteemed above the other. It being an higher honour, grace, and favour, and a matter of more comfort and hope to bee a Chriſtian, than to bee a man. Our Regeneration is to be prized before our Generation, our new Birth, before our firſt Birth. For by the one wee are miſerable, by the other we are in the way to be happy. Phil. 3. à verſ. 4. *ad* 9. Pſal. 51. 5. Rom. 7 24, 25.

3. It is wiſdome then in a Chriſtian, by occaſion of this Queſtion,

1. To enquire how hee came by this Name, and to know that his Name is a ſign of ſomething that hee is to learn and do. That hee is firſt to learn the duties of Chriſtian Religion, and then to practiſe them: walking worthy of that name by which hee is called, leſt hee caſt a diſgrace upon it. It is Honourable and Holy, being impoſed Epheſ. 4. 1.

by a Sacrament: yet an unholy life will ſpot it, and make it unholy and diſhonourable.

2. When this Name is impoſed, care would bee taken, that all fantaſtical names bee avoided, and ſuch onely impoſed, that may bring to mind the piety, charity, vertues, and excellencies of thoſe perſons that bare them, whoſe wayes and works may be patterns for poſterity to imitate. Which Rule wee ſhall finde very curiouſly obſerved by the Patriarches of old, and by the people of God in the Scriptures.

Queſt. *Who gave you this Name?*

Anſw. My God-fathers and God-mothers, in my Baptiſm, wherein I was made a member of Chriſt, the Childe of God, and an inheritour of the Kingdome of Heaven.

The Explication.

In which anſwer you are to conſider,

1. The Impoſers of your Name: Your God-fathers, and God-mothers.

2. When it was impoſed: In your Baptiſm.

3. The Benefits, Favours, and Honours then given, which are three.

1. *a* To be made a member of Chriſt, *Epheſ.* 5. 30.
2. *b* The Child of God, 1 *John* 3. 1, 2.
3. An Inheritour of the Kingdome of Heaven.

a 1 Cor. 6. 15.
b Rom. 8. 14, 17.
Rom. 3. 17.

Of

Of God-fathers and God-mothers.

As when one is born: firſt hee needs a Nurſe, after a Maſter: one to feed, another to inſtruct him: ſo every Babe in Chriſt needs milk, and after ſtrong meat, that hee may grow to be a perfect man in Chriſt Jeſus. It ſeemed good to the wiſdome of the Church to that end, to take ſureties of the childe, who being honeſt and charitable men, would undertake to ſee, what was promiſed to be performed.

Some of late call them witneſſes very improperly: as if they came to ſee and teſtifie what is done. It ſavours more of Piety, to give them their old names, by which they are put in mind, how they ought to bee affected toward thoſe children for Gods ſake, and to take care for their Religious education, for which the Church accepts them as ſureties.

Jun. & Tremel. in Iſa. 8. 2. derive this cuſtome from the Jews. *Adhibui mihi teſtes fidos uri-jam ſacerdotem & Zachariam filium Jeberechiæ, i. e. Viros nominatim advocatos, ut teſtaretur nomen illud filio meo impoſitum in Eccleſia cum circumcideretur. Nam to tempore indita fuiſſe olim à parentibus nomina conſtat ex* Gen. 21. 3, 4. Luke 2. 21 *Atque ex hoc ritu profectum eſſe illum noſtrum conſtat, quo certi homines ſpeciatim adhibentur teſtes acceſſus ad Chriſtum & Eccleſiam per Baptiſmum & nominis Baptiſmo inditi —— Hos vulgo Compatres & Comatres Græci olim* Συντέκνους *appellabant.* But more anciently they were called Ἀναδόχοι, and by the Latine Church *Suſceptores, Sponſores, Fide juſſores. Æthiopum Canon univerſalis; Bibliotheca patrum, Tom.* 4. *Tertull. de Baptiſ.* cap. 18. *Quid neceſſe eſt Sponſores etiam periculo ingeri.*

Aug. Ep. 23. *ad bonifacium Offerantur parvuli ad percipiendam ſpiritualem gratiam ab iis, quorum geſtantur manibus.* He means the God-Fathers:

But wee have yet more antient Teſtimonies for this cuſtome: The Baptized deſiring by the Mediation of his Ἀναδόχος Undertaker, that he might be a partaker of God, and of the divine myſteries. After his profeſſion, the Prieſt ἐπιδίδωσιν αὐτὸν τῷ καθαγῷ τὸν χρίσαι, Καὶ σφραγισάμενον ὑπαγαγέσθαι κελεύει τοῖς ἱεροῖς τῆς ἀναδόχου χεῖρας. Eccleſ. *Hierarch. Dionyſ.* cap. 2. In the laſt chapter of the ſame book, he gives the reaſon why the Church Baptized Infants: and ſhews the manner of their ſuſception. Τῶν τοῖς θείοις ἡμῖν κεκοινωμένων εἰς τὸν ἱλεωθῆναι, ἀξιοῦσιν εἰσάγεσθαι τὸ βρέφος καὶ παῖδα ἢ ἄρρεν ἄρσενα, ὅστις παρ' ἡμῖν τῷ ἀφιερωμένῳ παιδὸς γονέας ἀναδέχεται ἢ πάππους τοὺς ἐξ ἡμῶν μεμυημένους ἀγαθῆς τῆς θείας παιδαγωγίας. Καὶ τὸ λοιπὸν ὁ πατὴρ αὐτῷ ἢ παῖδα παιδὸς, ὡς ὑπὸ θείῳ πατρὶ. Καὶ ἑπομένως ἑξῆς ἀναδόχῳ. with much more to the ſame purpoſe in the following words. Say that this book be not his, whoſe name it bears, yet it is known to bee very antient. *Juſtin Martyr*, or whoſoever is the Author of that book in reſp. *ad Orthodoxos.* ἀξίωσιν, φησὶ διὰ τὸ βαπτισθῆναι ἀναδῶν τὸ βρέφος τῇ πίστει φησὶ ἀφορισθῆναι αὐτὸν τῷ βαπτίσματι.

Platina in vita Hygini affirms out of the antient Records, That *Hyginus* Biſhop of *Rome* and Martyr *An. dom.* 144. *voluit unum ſaltem Patrimum unamq; Matrimum Baptiſmo intereſſe. Sic enim eos appellant*, ſaith he, *qui infantes tenent, dum baptizantur.*

2. The ſecond thing to bee conſidered is, that this Name was impoſed in Baptiſm, which is all one, as if I had ſaid, when I became a Chriſtian: Baptiſm being the Sacrament of Admiſſion, Entrance, or Matriculation into the Church. But of this point more, when I come to ſpeak of Baptiſm.

3. The third thing to be conſidered, is, thoſe words,

VVhen I was made.

This intimates, that a man is *factus, non natus.* Not born what hee is now, a Chriſtian, but was made ſuch: which is thus expreſſed by St. *John, cap.* 1. *v.* 12, 13. *But as many as received him, to them gave hee power to become the Sons of God, even to them that beleeve in his Name, which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.*

For the better underſtanding of this point, it is neceſſary that we know that there is a threefold eſtate of man. 1. The one that is paſt and loſt. 2. The ſecond that is preſent, and recovered. 3. The third that is future and expected.

1. *Of Mans firſt Eſtate.*

Gen. 1. 27. Col. 3. 10. The firſt eſtate of man is that in his Creation, when he was made after the image of God, a righteous, and a holy creature: Perfect in his underſtanding, in his will, and in his affections. 1. Then God gave him a Law written in his heart, that taught him his whole duty. 2. Then God gave him a poſitive Law, that he ſhould not eat of one tree only in the garden of Paradiſe. *Gen.* 2. 27.

3. Then God gave him ability and ſtrength to perform what he required. And upon this performance.

Gen. 1. 27. Gen. 5. 1. Epheſ. 4. 24. Col. 3. 10. Wiſd. 2. 23 1. A continuance, of this light and ſtrength to direct and aſſiſt him.

2. A reward of this performance. To wit, a poſſibility to have lived for ever without ſinning, and to have been for ever happy. *For death entred by ſin.* Rom. 5. 12. 1 Cor. 15. 21, 22.

This

This was mans firſt eſtate in which *Adam* was created, being the repreſentative of all mankinde. And the perfections that were in him, and the promiſe made unto him by the firſt Covenant, did belong unto all mankinde. But this is that eſtate, which is paſt and loſt. Rom. 5. 12 ver 14. to the end of the chapter. 1 Cor. 15. 22. Heb. 7. 9, 10.

2. *Of Mans ſecond Eſtate.*

To underſtand this eſtate, we muſt conſider two things.

1. What condition man is in by *Adams* fall.
2. What condition man is in by Gods Grace.

1. By *Adams* fall and diſobedience, all men are miſerable, and our miſery lies in this, that all the faculties of our ſouls are corrupted, the imaginations of our hearts are evil continually, wee have drawn upon our ſelves a guilt, and this guiltineſs makes us liable to puniſhment. Rom. 7. 18, 19, 20. Gen. 6. 8. Mat. 15. 19. Pſal. 51. 5. Gen. 2. 17.

Adam did eat the forbidden fruit, and ſo ſinned: and wee, being in his Loyns ſinned with him. *Rom.* 5. 19. *By one mans diſobedience many were made Sinners.* Now this Sin is ordinarily by Divines called Original Sin. Gen. 3. 6.

And upon the commiſſion of this ſin.

1. *Adam* was caſt out of Paradiſe, *Gen.* 3. 24.
2. Condemned to death, *Gen.* 2. 17. *Rom.* 5. 12, 13.
3. And became an object of Gods anger, *Rom.* 5. 16. Col. 3. 10.
4. Hee loſt Gods Image. His light was dimmed, his ſtrength totally weakned. There was Errour, Darkneſs, and Diſorder in all the faculties of his ſoul, *Epheſ.* 4. 17, 18.
5. Laſtly, he forfeited his Crown, and was deprived of eternity and felicity.

And from that hour to this, there hath been no man living (our Saviour Chriſt onely excepted) that can be juſtified in Gods ſight, *Pſal.* 143. 2. All having ſinned, and ſo coming ſhort of the glory of God, *Rom.* 3. 23.

And this is now our preſent eſtate of Nature, in which wee are born, which is a wretched and lamentable condition: in that being thus conſidered, we are all loſt, and caſt away, being Children of wrath, and to be inheritours of eternal fire prepared for the Devil and his Angels. Pſal. 51. 5. Epheſ. 2. 3. 2 Pet. 2. 14. Mat. 25. 41.

2. Now to raiſe our hearts in the ſad thoughts of this our wretched eſtate, neceſſary it is, that wee take a view of that comfortable condition, that man is in by the Grace of God: which is this.

Man being thus fallen, loſt, and condemned to death, it
Epheſ. 1. 5, 6, 7. pleaſed God out of meer Mercy, freely to make a New
Epheſ. 2. 7, 8. Covenant with him for life and ſalvation. It was made with the ſame *Adam* that fell, and in whom wee ſinned, in
Gen. 3. 15. theſe words, *The ſeed of the Woman ſhall break the Serpents head*, That is, Chriſt, who was the ſeed of the woman, as appears, *Gal.* 3. 16. ſhould break and deſtroy the Serpents head, that is, the power, ſtrength and dominion of the Devil. And this Covenant was repeated, and renewed to *Abraham*, *Gen.* 22. 17, 18. *In thy ſeed*, that is, Chriſt, *Gal.* 3. 16. *ſhall all the Nations of the earth bee bleſſed.* Chriſt then is the foundation of this ſecond Covenant, by which all Mercy and Grace is made over to us. For in him all the promiſes of God are *Yea and Amen*, 2 *Cor.* 1. 20. Yea, that is, Verified; and Amen, that is, Ratified and confirmed immutably.

Now the particulars of this Covenant are theſe,

1. A Revelation of his Will, or the Law of Faith, according to which Chriſtians ought to live, *Heb.* 8. 10, 11. *I will put my Laws in their minds, and write them in their hearts.*

2. A Promiſe and Aſſurance to deliver us from our enemies, *Luke* 1. 71. which are Satan, and Sin.

1. From Satan, *Col.* 1. 13. Hee hath delivered us from the power of darkneſs. And 2 *Tim.* 2. 26. God ſends his Miniſters to inſtruct, that men may recover themſelves out of the ſnare of the Devil.

2. From Sin, that is, from the condemnation for ſin, and the dominion of ſin, *Rom.* 8. 2. *For the Law of the Spirit of life in Chriſt Jeſus, hath freed mee from the Law of ſin and death.* And the like promiſe is extant, *Heb.* 8. 12. *I will bee mercifull to their unrighteouſneſs, and their ſins and iniquities, I will remember no more.*

3. A Promiſe hee hath made to give us grace and ſtrength

ſtrength to ſerve him in Righteouſneſs and Holineſs all the daies of our life, *Luke* 1. 71. Which though it bee not perfect in this life, yet if it be with a perfect upright ſincere and ſingle heart, hee hath promiſed to accept it. Now this is the preſent ſtate, which in Chriſt wee have recovered. 2 Cor. 8. 12.

3. The third ſtate of a Chriſtian is future, and follows upon this ſtate of Grace, being the Crown of Immortality and Eternal Glory, Of which I ſhall ſpeak more, when I come to expound the laſt Article of the Creed.

The ſeal of thoſe promiſes made over unto man by this ſecond Covenant, is Baptiſm: to which thoſe have right and title, who are born within the pale of the Church, and at the ſetting of the Seal they have theſe three priviledges, to become,

1. *A Member of Chriſt.*

That is, To bee reckoned Chriſtians: for Chriſt is the head of the Church, and all Chriſtians the body, of which every one that profeſſeth Chriſtian Religion is a part, and is ſo to bee eſteemed. But theſe parts are of two ſorts. Col. 1. 18. Eph. 1. 22,23. Epheſ. 4. 16.

1. Either *Æquivocal* parts, ſo taken and reputed by us, ſuch as are a glaſs-eye, or a wooden legg to a man which are ſo called, but truly are not ſuch: and whoſoever profeſs the ſupernatural verities revealed by Chriſt, and make uſe of the Holy Sacraments, may in this ſenſe bee called the members of Chriſt, becauſe they are reckoned for parts of his Viſible Body. 1 John 2. 19. Heb. 6. 4,5,6. Mat. 13. 24,47.

2. Or *Univocal* parts, That in Name and Nature are true Beleevers, which are indeed the true members of Chriſt: and do belong unto his Myſtical body, and receive from him as from their head, life, ſenſe and motion. They are united to him, live in him, and are informed by his Spirit. They are waſhed and regenerated by his blood. And they have his Righteouſneſs imputed unto them, By which they are freed from the guilt and puniſhment of Sin. This the Apoſtle teacheth, 1 *Cor.* 1. 30. *But of him yee are in Chriſt Jeſus, who of God is made unto us, wiſdome righteouſneſs, ſanctification, redemption.* John 15. 5. 1 Cor. 12. 12, 13. Epheſ. 4. 4. Rom. 8. 11. Rev. 1. 5. 1 John 1. 7.

And

And to theſe laſt onely the two next priviledges belong: to be firſt,

2. *A Childe of God.*

God is a Father, which being a word of Relation, muſt imply that hee hath a Son, or Sons.

1. One Son onely he hath by Nature: *Our Lord and Saviour Jeſus Chriſt*, Pſal. 2. 7. His *onely begotten*, John. 3. 16. The very *character, and brightneſs of his perſon*, Heb. 1. 3.

2. But other Sons he hath by Adoption, that through Chriſt hee hath adopted for his Children, being bought with his blood, and quickened by his Spirit, and all thoſe who are true members of his body, are his Children in this ſenſe, and have power to *call him Abba, Father*, Rom. 8. 15. Gal. 4. 6.

3. *An Inheritour of the Kingdome of Heaven.*

This benefit follows upon the former. For this is St. *Pauls* concluſion. *Rom.* 8. 17. *If wee bee Children, then alſo Heirs, even the Heirs of God, and Heirs annexed with Chriſt.*

Inheritances deſcend by birth, or are conveyed by gift, or will; The firſt way we were no Heirs, not born to the Crown in Heaven. So Chriſt onely the true Natural Son of God was the Heir. But the ſecond way, that is, by gift, and will of God wee come to inherit, and therefore the Apoſtle ſaith, that we were Co-Heirs, or Heirs annexed.

Heb. 1. 2.

And this is ſo peculiar to his Children, that no other have any portion in it. Men at large may have large portions of earthly bleſſings. *Mat.* 5. 45. But this inheritance is a *Reſerve*, 1 Pet. 1. 3, 4. *It is a Gift. Fear not little flock, it is your Fathers will to Give you a Kingdome.*

Luke 12. 32.

Queſt. *What did your God-fathers and God-mothers promiſe for you?*

A. They did promiſe and vow three things in my name. Firſt, *That I ſhould forſake the Devil and all his works, the pomps and vanities of the wicked world, and all the ſinful luſts of the fleſh.*

Secondly

Secondly, *That I should beleeve all the Articles of the Christian Faith.*

Thirdly, *That I should keep Gods holy will and Commandements, and walk in the same all the daies of my life.*

Explication.

Three things are here vowed solemnly in the name of the Baptized, Abrenunciation, Faith, Obedience.

1. An utter Renouncing and forsaking of Gods enemies, and that which hee hates.

1. The Devil and all his works.

2. The pomps and vanities of the wicked world.

3. All the sinful lusts of the flesh. The summ is, That in him that is baptized, there be a constant resolution to have no fellowship with the unfruitful works of darkness, *Eph.* 5. 11. to this end there is first a profession made,

1. *Of Abrenunciation.*

That this was required of those who were baptized, appears by undeniable Testimonies of the Ancient Fathers.

He that was to be Baptized, was commanded

τρὶς ἐμφυσῆσαι τῷ αὐτῷ Σατανᾷ, καὶ προσέτι τὰ τῆς ἀποταγῆς ὁμολογῆσαι: Ιεραρχ. κ. cap. 2. and again cap. *ult.* ὁ παῖς ἀποτάσσεται, καὶ συντάσσεται, ἀποτάσσεται μὲν ὁλικῶς τοῖς ἐναντίοις.

Aquam adituri sub antistitis manu contestamur, nos renunciare diabolo, & pompæ, & Angelis ejus. Tertull. de coron. Mil. c. 3. Id. de Spectac. c. 4. *Cum aquam ingressi Christianam fidem profitemur, renunciasse nos diabolo, & pompæ, & angelis ejus ore nostro contestamur, &c.* Id. de Idol. cap. 6. *Quomodo renunciavimus Diabolo & angelis ejus, si eos Deus facimus?* We may read this *formula abrenunciationis* in the Apostles Institutions *Clem. lib.* 7. *cap.* 4. *Abrenuncio Satanæ, & operibus ejus, pompis cultui, Angelis, & Machinationibus ejus Sæculo renunciaveramus, cum baptizati sumus.*

Accedens ad Baptismum renunciat maligno Spiritui, & omnibus damnosis ejus pompis. Many more Testimonies might bee brought to this purpose out of Orig. *in Numero* 12. *hom.* Pacian *de Baptis. Cyril. Hierosol. Catechis.* 1. *Mystag. Ambros. lib. de iis, qui myst. initiantur, cap.* 1. *& lib.* 1. *de sacram. Basil. lib. de Spiritu.* And *Pamel* in his notes upon *Cyprian* Ep. 7. conceives that it was taken from those words of our Saviour, *Luke* 14. ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσι, cannot bee my Disciple. And certain it is that *Cyprian*, in his exposition upon the Lords Prayer, citing this very form, *Qui sæculo renunciavimus & divitias & ejus pompas &c.* cites this very Text, *Qui non renunciat omnibus*, Luk. 14. 26, 27. The use of *Abrenuncio* is apparent in the *Æthiopian Canon* for Baptism: And in that also of *Severus* the *Patriarch* of *Alexandria*. Tom. 4. Biblioth. *patrum.*

Neither is it eaſy to prove that ever Baptiſm was adminiſtred without this Abrenunciation: to lead to which there was an Introgatory propoſed, the ſelf-ſame which is now propoſed at Baptiſm. To which St. *Peter* 1. c. 3. 21. 17. is thought to allude when hee ſaith, that the Baptiſm which ſaveth us, is not (as legal purifications were) a cleanſing of the fleſh from outward impurity, but ἐπερώτημα an interrogative trial of a good conſcience towards God. For ἐπερώτημα ſignifies not an anſwer, but a queſtion, and ſo is alwaies taken in the ſcriptures, for here is a mutual Stipulation, Of God to ſave us: Of us again ſincerely and conſcionably to ſerve him, and lead a new life.

Hook. Eccl. pol. lib. 5. p. 63. *Eſtius in loc. Aret. in loc.*

Uſe. *Hence then we are to learn,*

Tertul. ad uxor. 1. Where a Chriſtian is to begin, at *Abrenunciation*, and to ſay, *expuo flatum immundum*: or in *Bazils* language ἀποπτύω, I ſpet out and defie the evil Spirit. *To deny ungodlineſs and worldly luſts*, Tit. 2. 12. *To ceaſe from evil*, Iſa. 1. 16. *And make no proviſion for the fleſh.* Rom. 13. 14. which in one word is mortification.

2. That if this be not done, wee are *fœdifragi*, our vow in Baptiſm is broken. Whereas God hath commanded, thou ſhalt perform thy vows unto the Lord, *Mat.* 5. 33. If wee perform our promiſe made in Baptiſm, wee are true Chriſtians, not elſe. *Greg.*

Pſal. 78. 57. 3. For the performance of this vow, becauſe mans nature is ſlippery, and apt to ſtart aſide like a broken bow, the wiſdome of the Church took Sureties of the Baptized.

2. *Of Faith. To beleeve all the Articles of the Chriſtian Faith.*

The next thing which a Chriſtian vows, is to Beleeve: where three things are vowed.

1. The habit of Faith. *To beleeve.*

2. The ſetling that faith upon a right object. *The Articles of the Chriſtian Faith.*

3. That this faith bee entire. *To beleeve all the Articles.*

1. *Of*

1. *Of the Habit of Faith.*

Faith is ſometimes taken for an outward hypocritical profeſſion of Religion, or a bare perſwaſion of the truth of it. Wee uſually call it an hiſtorial faith, which may be in the Devil. Of this Saint *James* ſpeaks c. 2. 19. *Thou beleeveſt that there is one God, thou doſt well: The Devils alſo beleeve and tremble.*

But in this place it implies far more, *viz.*

1. *Notitiam*, a knowledge of Gods will in general, and in particular, of the Articles propoſed in the Creed.

2. *Aſſenſum*, A firm aſſent to the truth of Gods Revelations grounded upon the Authority of the Revealer.

3. *Fiduciam* or *adherentiam*. A truſt and confidence or full perſwaſion that thereby wee ſhall obtain Salvation. And this is called a juſtifying Faith.

This is a gift of God, *Eph.* 2. 8. and is wrought inwardly by his holy Spirit, *Rom.* 12. 3. and outwardly by the revelation of his word, *Jo.* 20. 31. *Rom.* 10. 14.

The ſubject in which this Faith is, is the heart, which comprehends the underſtanding, the will, and the affections, which being regenerated in every true beleever, Act. 8. 37. Rom. 10. 10.

1. The underſtanding is enlightned with all ſaving knowledge. Col. 1. 9. Phil. 2. 3.

2. The will is enclined to aſcent to, and receive what we know. Cant. 2. 5.

3. And the affections bent to love it.

Which three, when they meet in any Chriſtian ſoul, then the man is ſaid to beleeve, and to bee indued with the habit of Faith.

This faith is a quality, and as all other qualities, it admits of degrees. So that in reſpect of the ſubject, or perſons in whom it is, it is more or leſs. For there is a ſtrong faith, and a weak Faith.

1. A ſtrong Faith there is, that layes hold on the object without wavering; ſuch as was in *Abraham*, Rom. 4. 20. He ſtagger'd not in the promiſe of God through unbeleef,

but was ſtrong in Faith. Such was in the woman of *Canaan*, Matth. 15. 28. *O woman great is thy Faith.* And happy are they upon whom God beſtows this gift: For this faith is the comfortable ſubſtance of things hoped for, the evidence of things not ſeen, *Heb.* 11. 1. For to what we hope for and yet enjoy not, faith gives a being and ſubſiſtence: and what things are ſo far out of our reach that they are inviſible, unreaſonable, impoſſible to the ſenſe and underſtanding; yet faith is the evidence, it makes us as clearly diſcern them, and underſtand them, and as aſſuredly beleeve them, as if for them we had the greateſt evidence in the world. But this ſtrong faith is in few.

Heb. 11. 1.

ὑπόστασις ἔλεγχος.

2. There is then a weak faith, or a lower degree of faith, which weakneſs lyes ſometimes in the apprehenſion of the Object, when a man knows not all that hee ſhould know. Sometimes again in the Subject, when a man cannot apply unto himſelf the promiſes without wavering and doubting. This our Saviour likens to a grain of muſtard ſeed, *Matth.* 17. 20. This was in the Diſciples, *Mat.* 14. 31. *O thou of little faith*, and they beg an increaſe of it, *Luke* 17. 5. *Lord increaſe our faith.*

And yet this little faith is of the ſame nature with the other: and though it have not the ſame comfort, yet it may do the ſame work, juſtifie, and make happy, becauſe to this our Saviour hath made the promiſe, *Matth.* 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall bee ſatisfied.* And again it is written of him, *a bruiſed Reed ſhall hee not break, and ſmoaking flax he will not quench*, Matth. 12. 20. That is, hee will not quench, and put out, rather hee will cheriſh, keep in, and increaſe the leaſt ſparkles of faith and hope.

Now whether this faith be true or no, is thus diſcerned.

1. By an earneſt, ſerious, and conſtant deſire, proceeding from a contrite heart, not ſo much of ſalvation, as of reconciliation, or to bee at peace with God through Chriſt, they hunger after righteouſneſs, *Matth.* 5. 6. Whence the act of the Patriarchs faith is commended for this, *Heb.* 11. 13.

ἀσπα-

ἀσπασάμενοι, they kiſſed, ſaluted, or embraced the promiſes, and the promiſe made to them, was of the womans ſeed, which was Chriſt, who was to reconcile all things in heaven and in earth. Col. 1. 20.

2. By the influence it hath upon our lives, conforming the whole man to the diſcipline of Jeſus Chriſt, which the Apoſtle calls *Rom.* 16. 26. *The obedience of faith.* For there is a dead faith which is ſeparated from a holy life, and this juſtifies no man; and there is a living faith, which works by love, *Gal.* 5. 6. or faith keeping the Commandements of God, which alone is powerful to ſalvation. Now with this faith it is that a Chriſtian vows in his Baptiſm to beleeve. Jam. 1. 17, 18, 19, 20.

2. *The Object. I beleeve the Articles of the Chriſtian Faith.*

Act. 4. 12. Mark 16. 16.

There is no attainement of ſalvation but through the only begotten Son of God, nor by him in an ordinary way, but by faith. And that wee might know what to beleeve, the Church hath delivered unto us a Brief of our Faith: Thereupon it follows, that the Articles thereof are neceſſary Principles for all men in Baptiſm to ſubſcribe to, whom the Church then receives into Chriſts School. a Theſe are the Principles of our Religion: and as all other

a That there was at Baptiſm a profeſſion of faith made, is evident by theſe Teſtimonies. *Tertul. de Baptiſ. cap. 6. Cum autem ſub tribus* [*ſc. perſonis*] *& teſtatio fidei, & ſponſio ſalutis pignoretur. Et de Spect. cap. 4. Quum aquam ingreſſi Chriſtianam fidem in legis ſuæ verba profitemur*, to which out of queſtion hee alludes *de Coron. Militis cap. 3. Debinc ter mergitamur, amplius aliquid reſpondentes, quàm Dominus in Evangelio determinavit.*

Cyp. Epiſt. 70. edit. Pamel. Sed & ipſa interrogatio, quæ fit in Baptiſmo, teſtis eſt veritatis. Et in Ep. 75. ad Magnum. Quod ſi aliquis illud opponit, ut dicat eandem Novatianum legem tenere, eadem Symbola quæ & nos baptizare, eundem noſſe Deum patrem, eundem filium Chriſtum, eundem ſpiritum ſanctum ac propter hoc uſurpare eam poteſtatem baptizandi, quod videatur interrogationes Baptiſmi à nobis non diſcrepare, ſciat, &c. & Ep. Formil. apud Cyprian Numquid & hoc Stephanus, & qui illi conſentiunt comprobant, maximè cui nec ſymbolum Trinitatis, nec interrogatio legitima, nec Eccleſiaſtica deſuit? and two or three lines before, *baptizarit quoque multos uſitata & legitima verba interrogationis uſurpans ut nihil diſcrepare ab Eccleſiaſtica regula videretur.*

Cyril. Hieroſol. Cat. 1. Myſtag. Tunc admoneberis ut dicteres credo in patrem, & filium & ſpiritum ſanctum.

Hieron. contra Luciferi. Cum ſolennè ſit in lavacro poſt Trinitatis confeſſionem interrogare, credis in ſanctam Eccleſiam? credis remiſſionem peccatorum? &c. and again, *ad Heliodorum, Recordare tyrocinii tui dicta, quæ Chriſto in Baptiſmate conſepulta in ſacramenti verba juraſti.*

Principles in other Arts are taken for granted, ſo muſt theſe, upon Gods Revelation. We are to embrace them, to hold them for undoubted Truths, reverently to admire them, neither to argue nor to diſpute them, but to give unto them that aſſent, which the Oracles of God require.

1 Tim. 1. 3 94.

Other confeſſions, as that of *Nice*, and *Athanaſius*, &c. are received of the Church, not as new Creeds, but rather as expoſitions of this old. They adde nothing to it, but explain ſome Articles, that either were depraved, or elſe ill underſtood by ſome Hereticks.

Thom. 2.2.q.1. art. 9.

Theſe Articles in a ſtrict ſenſe are the object of our faith, or that which wee are to beleeve. And the whole is uſually called *Symbolum Apoſtolicum*, The Apoſtles Creed.

1. *Apoſtolicum.*

1. Either for that the Apoſtles were the Authours of it; being compoſed by themſelves after they had received the Holy Ghoſt, and before they departed from *Jeruſalem* to preach the Goſpel to all Nations. *Cyprian* or rather *Ruffin*, in *Expoſ. Symboli Apoſtol. Heiron. ad Pamach. Magdeb. ſent. 2 Col. 66. Baron. tom. 1. Aret. tom. in Loc. Sands*, in his travels, *pag.* 185. from the Tradition of the Chriſtians there, makes mention of the houſe in which the Apoſtles held the firſt council, and compoſed the Creed.

In lib. 1. cap. 2. Tertul. de præſcript. c. 21. Iſidor. de Eccl. lib. 2, 3.

2. Or elſe becauſe it is an abridgement of the Goſpel, and of the Apoſtles doctrine, which was collected, out of their writings taught by them to the Church, and the Church hath delivered through all Ages, *Angel. conf.* Art. 8. *Calv. Inſtit. lib. 2. cap. 16.*

And it conſiſts of 12 Articles and joynts, and the learned have aſſigned one to every one of the Apoſtles: So much *Ruffin* or *Cyprian* intimate in the fore-cited place: And *Aretius* moved by the Tradition ſo reckons them.

Amb. ſer. 38. Leo. ep. 13. ad Pulcher. Aug.

Howſoever it was, this is certain, that there ever was in the Church a ſet form of Faith, and this ſelf ſame, for ought any man can prove to the contrary. That they had a rule, is evident: firſt by the Teſtimony of *Irenæus*, *lib. 1. cap. 3.* For having in the ſecond *cap.* delivered almoſt

ver-

verbatim the Apoſtles Creed. *a* In the end of the third hee adds, *Una & eadem fides eſt, neque is, qui multum de ea diſerere poteſt, plus quam oportet dicit: neque, qui parum, ipſum imminuit.* And *Tertullian, de. Vel. virg. cap.* 1. *Regula fidei una omnino eſt, ſola immobilis & irreformabilis,* which he there repeats, *b & in de præſcript. cap.* 13. repeats it again, but with a *paraphraſe,* being the greateſt part of the Apoſtles *Creed,* *c* by which he would prove all Hereticks to be Innovators. Yea and before them both, *Ignatius ep.* 2. *ad Trall. & ep.* 3. *ad Magneſ.* delivers and expounds particularly theſe very Articles of the Creed, that concern our Saviours Nature, perſon & Office. *d* Which I beleeve they could not, or would not, *uno ore,* with one mouth have done, had not there been

a *Iren. lib.* 1. *cap.* 2. *Eccleſia quanquam per univerſam orbem terrarum uſque ad fines terræ diſperſa, ab Apoſtolis & eorum diſcipulis fidem accepit, quæ eſt in unum Deum omnipotentem, qui fecit cœlum & terram, & maria, & omnia, quæ in iis ſunt: Et in unum Chriſtum Jeſum filium Dei incarnatum pro noſtrâ ſalute: Et in Spiritum Sanctum qui per prophetas, prædicavit diſpenſationis myſteria, & adventus, & ex virgine nativitatem, & paſſionem & reſurrectionem ex mortuis, & in carne ad cœlos aſſumptionem dilecti Chriſti Jeſu domini noſtri, & ipſius ex cœlis in gloria patris adventum ad inſtauranda omnia & excitandum omnem totius generis humani carnem, &c.*

b *Tertull. de Veland. virg. cap.* 1 *Regula fidei una omnino eſt, ſola immobilis & irreformabilis credendi ſcilicet in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jeſum Chriſtum natum ex Virgine Maria, crucifixum ſub Pontio Pilato, tertia die reſuſcitatum a mortuis, receptum in cœlos, ſedentem nunc ad dexteram patris, venturum judicare vivos & mortuos, per carnis etiam reſurrectionem.*

c *Regula eſt fidei, ut jam hinc quid credamus profiteamur, illa ſcilicet qua creditur, unum omnino Deum eſſe, nec alium præter mundi conditorem qui univerſa de nihilo produxerit per verbum ſuum primo omnium emiſſum: Id verbum filium appellatum, in nomine Dei varie viſum Patriarchis, in Prophetis ſemper auditum, poſtremo delatum ex Spiritu Dei patris & virtute in virginem Mariam, carnem factum in utero ejus, & ex ea natum hominem, & eſſe Jeſum Chriſtum ——— fixum cruci; Tertia die reſurrexiſſe. In cœlos ereptum, ſedere ad dexteram patris: miſiſſe vicariam vim ſpiritus ſancti, qui credentes agat: Venturum cum claritate ad ſumendos ſanctos ad vitæ æternæ & promiſſorum cœleſtium fructum, & ad judicandos profanos igni perpetuo, facta utriuſque partis reſuſcitatione, cum carnis reſurrectione. Hæc Regula a Chriſto ut probabitur inſtituta nullas habet apud nos quæſtiones, niſi, &c.*

d *Ignatius ad Trall.* Ὁ Ἰησοῦς Χριστὸς ἀληθῶς ἐγεννήθη καὶ ἐν θεῷ, καὶ ἐν παρθένῳ — ἐφανερώθη, καὶ ἀπέθανεν ἐπὶ Ποντίου Πιλάτου — καθηλώθη εἰς ἅδην μόνῳ — καὶ ἀνέστη διὰ τριῶν ἡμερῶν ἐγειρόμενος ὑπὸ τοῦ πατρὸς, καὶ τεσσαρακοντα ἡμέρας συνδιατρίψας τοῖς ἀποστόλοις, ἀνελήφθη πρὸς τὸν πατέρα, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ. And in his Epiſtle *ad magneſios*, hee repeats the ſame ſumme of Faith, adding in the cloſe, καὶ ἐρχόμενον· ἐπὶ συντελείᾳ τῶν αἰώνων μετὰ δόξης πατρικῆς κρῖναι ζῶντας καὶ νεκρούς.

this

this one Rule conſtant in the Church to have done it by.

Oecum. in Lot. Neither are theſe Texts following in vain alledged to prove that it was ſo, 2 *Tim.* 1. 13. Hold faſt the Form of ſound words, ὑποτύπωσιν, as it were an example delineated and ſet before him, which in the former verſe he calls παραθήκην *depoſitum*, a rule depoſited, and left in his hand. And again ὑπηκόσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς, *Rom.* 6. 17. Obſerve that the Apoſtle calls it τύπον, which the Greek ſcholia gloſſes ὅρον καὶ κανόνα the bound and rule, and ſaith that it was delivered. But more plainly, *Rom.* 12. 6. *If any man Propheſie let him do it* κατ' ἀναλογίαν πίστεως, The word ſignifies rather *rationem, convenientiam, congruentiam*. There is a proportion, and ſuch an analogie as relates to ſomewhat that is certain and drawn into a Rule. *e* The meaning then of the Apoſtle is, that hee that propheſies muſt either teach according to the Scripture, which is the rule of Faith, or according to the Apoſtles Creed, which in the brief of that Rule; and why hee may not allude to this laſt, I ſee not.

e Beza in lot. Ro. 12. 6. poteſt. Τῆς ἀναλογίας vocabulum 2. Er. exponi, nempe pro convenientiâ ſeu congruentia quadam: vel pro eo quod antea μέτρον vocarat. Harum igitur interpretationum ſi priorem ſequaris, ſignificat Apoſtolum verum Canonem Prophetiæ poſuiſſe, i. e. interpretationis Scripturarum veræ, à falſa diſcernendæ: nempe ſi ad Chriſtiana fidei axiomata ἀναλογία exigantur Symbolo comprehenſa ad Apoſtolum vocant, & quod jam inde ab initio Evangel. prædicationis veluti Evang. Epitome ſcriptum fuit; ideoque norma & regula fidei merito à Tertul. vocatur.

Cypri. in Expoſ. Symb. Now the reaſon why the Apoſtles delivered the Chriſtian faith in this ſhort ſumme, is thought to bee this, A command they received to preach the Goſpel over all the world; to which purpoſe they were to diſperſe themſelves, that therefore they, and thoſe they taught and ſent, might agree in and conſtantly teach one and the ſame doctrine, before their diſperſion they agreed upon this form as a rule, and a ſquare to examine all doctrines by, and a means to ſuppreſs all Schiſmes and Hereſies.

Symbolum.

Cyp. l. cit. And it is called *Symbolum* from συμβάλλεσθαι, that ſignifies to put together, and to caſt in money to make up a ſumm, or reckoning. Hence the word *Symbolum*, ſignifies a ſhot

Shot, a Badge, a Collation, or the word given to the Soul- *Cyp. l. cit.*
diers in war.

1. A Shot, or Collation, becauſe every particular Apoſtle did caſt in, and collate his Article to make up this Summ, at leaſt the whole doth ariſe out of their common writings. *Euſeb. Emiſſ. Hom. 1. de Symb.*

2. Or elſe becauſe this ſhould bee *nota teſſera, indicium*, a badge, a word. For as a Souldier is known in the field by the word to what ſide he doth belong: ſo thoſe who maintained the truth of the Goſpel, and had obliged themſelves as it were *Sacramento militari* to fight under Chriſts banner, and to maintain the Truth, ſhould bee known from all unbeleevers, and miſ-beleevers: ſo that if any falſe brother ſhould creep in, *interrogatus Symbolum, prodat ſe an ſit hoſtis, vel ſocius*: being asked his Creed, upon the account given, hee ſhould ſhew himſelf whether hee was a friend or an enemy. *Cyp. loc. cit.*

3. *All the Articles of the Chriſtian Faith.*

All] It lyes not then in a mans power, which Articles hee will chuſe to beleeve, and which to diſ-beleeve. For a man profeſſeth in his Baptiſm to beleeve, *All*.

This *Athanaſius* hath thus expreſſed. Whoſoever will bee ſaved, before all things it is neceſſary, that hee hold the *Catholick* Faith: Which Faith, except a man keeps *whole and entire*, without doubt hee ſhall periſh everlaſtingly..

1. Then a man may not be an Heretick in diſ-beleeving any Article here ſet down, in which all heretical ſects are faulty.

2. Nor hee may not impoſe any new Articles, as neceſſarily to bee beleeved, which is the heavy yoak of *Rome*. All theſe are to bee beleeved, and theſe onely, the reſt are more than need.

3. Of Obedience. *That I ſhould keep Gods holy will and Commandements, and walk in the ſame all the daies of my life.*

The third thing promiſed in our Baptiſm is *Obedience*, which, if right,

Pſa. 119. 105. Epheſ. 5. 2. Luke 1. 75.

1. Gods Will and Commandements muſt bee the Rule.
2. Wee muſt walk in the ſame.
3. It muſt bee all the daies of our life.

1. In Obedience, *deterius ſubjiciatur meliori*: Our reaſon, which is often but an ill *Counſellour*, muſt ſubmit and yeeld to a higher and better *Guide*. Our actions muſt conform tothe divine will and wiſdome, which is the original of all ſanctity and goodneſs. Neither is it enough that we conform in the external execution; for beſides the act done, our heart muſt be made a *Holocauſt*, and chuſe the duty becauſe God commands it.

2. This his Will muſt be our walk, for we are to walk in the ſame.

1. That we erre not.
2. That we ſtand not ſtill.

3. This muſt bee our continual walk: ſerve wee muſt in Righteouſneſs and Holineſs all the daies of our life, *Luke* 1. 75.

Our obedience then muſt have theſe three conditions, it muſt be

1. *Recta*, well regulated by his Will, *Rom.* 12. 2.
2. *Operoſa & moliens aliquid*, not lazy Obedience, but doing, ſtirring and walking, *Mat.* 7. 21. *James* 1. 22.

Luke 1. 75. Mark 13. 13.

3. Conſtant, all our daies. A good man is well compared to a Cube or Dye, that hath all ſides ſquare, being faſt ſettled, and not like a Reed ſhaken with every wind.

Q. *Doſt thou think that thou art bound to beleeve and do as thy God-fathers and God-mothers have promiſed for thee?*

Anſw. Yes, and by Gods help ſo I will, &c.

This anſwer conſiſts of many particulars

1. An

1. An ingenious confeſſion of the Obligation, *Yes verily.*
2. A profeſſion of Faith and Obedience, yet with a neceſſary caution, By Gods help, *By Gods help ſo I will.*
3. A hearty rendition of thanks. *I heartily thank my heavenly Father.*
4. The motive to this thankfulneſs, *becauſe hee hath called mee to this ſtate of Salvation through Jeſus Chriſt our Saviour.*
5. A petition for Grace, and perſeverance in our Chriſtian Profeſſion.
   1. *And I pray to God to give mee his Grace.*
   2. *That I may continue in the ſame to my lives end.*

Thus far of the Preface to the Catechiſm.

Now follows the Body of the Book, in which are contained four things, according to the four main duties required of a Chriſtian.

1. Faith. 2. Obedience. 3. Prayer.
4. The receiving of the Sacraments.

Which being his main duties, and no man being able to do any duty rightly and certainly, without a Rule to direct him: That a Chriſtian ſhould not want a Rule for his directions in every one of theſe duties, it pleaſed the Church to ſet him a Rule, by which he is to try every one of theſe.

1. The Rule for his Faith, is the Creed.
2. The Rule for his Obedience, the Decalogue.
3. The Rule for his Prayers, the *Pater noſter*, or *Lords Prayer.*
4. The Rule for the Sacraments, the Doctrine here delivered.

The intent then of this Catechiſm is to deliver theſe Rules, and to explain them eaſily and briefly, that no perſon pretend ignorance, or be to ſeek what to believe, or what to do in the matter of Religion.

1. *Of the Creed, or Rule of Faith.*

Catech. *Rehearſe the Articles of thy belief.*

Anſw. *I beleeve in God the Father almighty, maker of Heaven and Earth. And in Jeſus Chriſt,* &c.

The firſt duty required of a Chriſtian is, that he beleeve. For it is not poſſible that hee ſhould obey the Commandements of God, or pray unto him, or expect the performance of any promiſe from him, or deſire by the Sacraments to have them ſealed to him, except hee hath faith, truſt, affiance, and confidence in God. Whence the Apoſtle ſaith, *Heb.* 11. 6. *Without Faith it is impoſſible to pleaſe God, for hee that comes to God, muſt beleeve, that hee is, and that hee is a rewarder of them that diligently ſeek him.* As then in Religion, wee muſt begin with Faith, ſo doth the Catechiſm with the Rule of Faith, ſets that firſt down, and then briefly explains it.

Mat. 7. 21. Rom. 2. 13. James 1. 21. John 13. 17.

But here it muſt not bee paſſed over with ſilence, that both the Catechizer and the Catechized turn the words into works, and make every Article Practical. That is, that the knowledge thereof float not in the brain, or the words ſlide not onely from the tongue, but that they ſink down into, and warm the heart, and render it apt and ready to the practiſe of ſome duty. More plainly, that wee know not onely what the words ſignifie, but to do ſomewhat that is agreeable to our beleef.

Of the parts of the Creed.

Zanch. de Symb. Apoſt.

Some make three, ſome four parts of the Creed, the matter is not great, for it comes to the ſame purpoſe. Both being done *docendi cauſâ*, for the eaſe of the Teacher, and the Scholar.

But the whole twelve Articles may bee reduced to theſe two heads,

1. The firſt being concerning God.
2. The ſecond of the Church.

It handleth
- of God
  - 1. In General, *I beleeve in God.*
  - 2. In ſpecial of
    1. God the Father.
    2. God the Son.
    3. God the Holy Ghoſt.
- of the Church. *I beleeve the Catholick Church.*

Three

Three perſons there are in the Holy Trinity, and theſe have their diſtinct actions, which yet are ſo terminated in each one, that the other are not excluded, but rather included: for, *Opera Trinitatis ad extra ſunt indiviſa.* The works of the Trinity to all outward acts, are not divided.

1. The firſt act is Creation, and that is attributed to the Father, in the firſt Article. Wee thus expound it in the Catechiſm, *I beleeve in God the Father, who hath made mee, and all the world,* or as it is in the *Nicene* Creed, all things viſible and inviſible.

2. The ſecond Act is Redemption, and that is attributed to God the Son, in the ſix following Articles, which deſcribe unto us the Perſon and the Office of this our Redeemer.

1. His perſon, Θεάνθρωπος, God and Man. 1. God, for hee was his onely Son. 2. Man, being incarnate, conceived of the Holy Ghoſt, born of the Virgin *Mary*.

2. His Office in general, to bee a Saviour, Jeſus, and Chriſt, anointed to that end: a King, a Prieſt, a Prophet. To his Prieſtly Office the Articles that concern his paſſion do peculiarly belong; becauſe hee offered himſelf that hee might bee a propitiatory Sacrifice for the ſin of the whole world. To his Kingly and Prophetical the four laſt, for he overcame Hell as a King, and roſe as a King, and aſcended in triumph as a King, and ſits on the right hand of God as a King, and ſhall judge the world as a King. And *when hee was aſcended up on high, hee gave gifts unto men*, or men endued with gifts, *ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtery*, for the edifying of the body of the Church, which is the Prophets Office. In theſe ſix Articles then is taught us in brief the Hiſtory and Myſtery of our Redemption: which the Catechiſm hath thus explained. *I beleeve in God the Son, who hath redeemed mee and all mankind.*

Iſa. 53. 10. Heb. 7. 27. Heb. 2. 9, 17. Rev. 1. 18.

Ephes. 4. 11, 12.

3. The third Act is Sanctification, and that is attributed to the Holy Ghoſt, in the *Nicene* Creed, and in the Catechiſm

Rom. 8. 10, 11

techiſm in theſe words, *And I beleeve in the Holy Ghoſt, who ſanctifieth mee, and all the elect people of God.*

2. Theſe elect people of God are in the Creed called *The holy Catholick Church*, in which there is the Communion of Saints, collected by his Spirit, Sanctified by his Spirit. And about the benefits conferred on them, the remainder of the Creed is ſpent. Which benefits are,

1. In this life, *Remiſſion of ſins*,
2. After this life, *Reſurrection of the Body*, and *Life everlaſting*.

This is in general the ſummary Contents of our Creed, and by it wee may bee put in mind,

1. To try our Faith, *John* 11. 25, 26, 27. 2 *Cor.* 13. 5. *Examine your ſelves, whether you be in the faith.*
2. Then upon tryal to make it our cognizance and note of diſtinction from all hypocrites and enemies to Chriſt *Luke* 8. 13.
3. By perceiving the weakneſs of our faith, to beg an increaſe of it, as did the Diſciples, *Luke* 17. 5.
4. To remember that wee vowed to beleeve all this in Baptiſm.
5. That this in all tentations and preſſures muſt bee our ſhield, *Epheſ.* 5. 16. *Mat* 15. à 21. *ad* 28.
6. Laſtly, It ſhould put us in mind to bee thankful unto God for our Creation, Redemption, Sanctification, and Reception into the Church, by which wee come to bee partakers of the following benefits, *viz.* Remiſſion of ſins, and Reſurrection to everlaſting life.

Now follows the Expoſition of every Article.

Queſt. *Which is the firſt Article of the Creed.*

Anſw. I beleeve in God the Father Almighty, maker of Heaven and Earth.

The Explication.

In this Article we are to conſider,

1. The

1. The Act, I beleeve, *Credo*, which gives name to the Creed.
2. The Object of our Faith, God. *I beleeve in God.*
3. The Deſcription of God, as it relates to the firſt perſon.
   1. A Father.
   2. Almighty.
   3. Maker of Heaven and Earth.

1. *Of the Act, I beleeve.*

1. *Credo.* I [beleeve] The perſon I, brings the Faith home, and makes it particular, and thus the phraſe runs in all the other Articles, putting us in mind, that it is our own Faith (when wee are of age to profeſs it) which will bee beneficial to us, and not the Faith of any other perſon. *Abraham beleeved God, and that was counted to him for righteouſneſs.* To him in a reſtrained ſenſe. Rom. 4. 3. Gen. 15. 6.

2. The beleef here, is not a bare confeſſion, an opinion, or an aſſent. The phraſe imports more, for it is not *Credo Deo*, I beleeve God, though it requires that alſo, a man being bound to beleeve, that whatever command God hath given muſt be obeyed, whatever judgement hee hath threatned, ſhall bee inflicted, whatſoever promiſe hee hath made, ſhall bee performed: But as I ſaid, the phraſe imports more, becauſe *Credo in Deum*, is, as if I ſaid, I put my whole Truſt, Hope and confidence in him; I relye upon him: I embrace him for my God, and I adhere to him. *Hab.* 1. 12. *Art not thou from everlaſting, O Lord my God, mine Holy One?*

2. *The Object, God.*

By this word is ſignified to us the eſſence of the Deity, who *Exod.* 3. 14. is called *Jehovah*, I am. For whereas all other things are ſubject to change, we can ſay of them, they are not what they have been, or ſhall not bee what they are: hee evermore is the ſame, and his years ſhall not fail. This word then intimates unto us, that hee is of a Nature.

1. Eternal

1. Eternal. 2. Immortal, or the living God.

Rom. 1. 20. 1 Tim. 1. 17. 11, 12. 3. Immutable: having a Being in and from himſelf, which is the original and beginning of all Being, *Act.* 17. 28.

Hence then wee are to beleeve,

1. That there is a God. Beſides Scripture, reaſon doth ſufficiently prove it, and to this the Apoſtle appeals, *Rom.* 1. 19, 20. *Act.* 14. 15. *Act.* 17. *à* 24. *ad* 29.
2. That this God is but one: the Scriptures declare this expreſly, *Deut.* 6. 4. *Hear O Iſrael, the Lord our God is one Lord*, 1 *Cor.* 8. 5. *There is no other God but one.* And reaſon concludes it alſo, becauſe there can be but one infinite, independent, and omnipotent cauſe.
3. That yet in this unity of the God-head, there is a Trinity of perſons. The Father, Son, and Holy Ghoſt. 1 *John* 5. 7. *There bee three that bear witneſs in Heaven, The Father, the Word, and the Holy Ghoſt.* Mat. 28. 19. *Go yee therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Gal. 4. 6. and he that doubts let him go to *Jourdan*, *Mat.* 3. 6, 17.

Queſt. *How are theſe perſons diſtinguiſhed?*

Anſw. Not in the eſſence of the God-head, for their eſſence is one and the ſame. *Theſe three are one*, 1 *John* 5. 7. Nor yet in their Dignity and Attributes; all being Co-equal, Co-eſſential, Co-eternal. All uncreate, incomprehenſible, Almighty.

The deſtinction then is, that under this Notion of a Perſon, this one God is made known to us.

1. The firſt perſon under the Notion of the Father.
2. The ſecond perſon under the Notion of the Son.
3. The third under the Notion of the Holy Ghoſt.

Then again they are diſtinguiſhed by their internal properties.

1. Not begotten belongs to the Father. He is of none.
2. Begotten belongs to the Son, *Pſal.* 2. 7.
3. Proceeding belongs to the Holy Ghoſt, for hee is

1. Ἀγεννεσία
2. γέννησις.
3. ἐκπόρευσις.

the

the Spirit of God, 1 *Cor.* 2. 10. and the Spirit of Chriſt, *Rom.* 8. 9.

3. They are diſtinguiſhed by their manner of working outwardly; For

1. The Father Creates, *Gen.* 1. 1. *Mat.* 2. 10.

2. The Son redeems, *Gal.* 3. 13. & 4. 5.

3. The Holy Ghoſt illuminates and ſanctifies, 2 *Pet.* 1. 21.

Theſe things all the perſons work equally and inſeparably in reſpect of the cauſe and effect: for what one doth, all do. Yet in congruity wee attribute a diſtinct act in reſpect of the order and object.

In a word, this is a myſtery revealed by God, therefore to bee beleeved by us, and not curiouſly ſearched, to bee adored, rather than to bee explored. To ſearch is raſhneſs, to beleeve is piety, to know is life. An object for our faith, not for our reaſon. The reaſon of our beleef in this being Gods revelation. So that hee that will be curious and inquiſitive about it, muſt remember what is written, *Prov.* 25. 27. *Qui ſcrutatus eſt majeſtatis opprimetur à gloriâ.* It is not good to eat much honey; for, for men to ſearch their own glory, is not glory.

Scrutari temeritas eſt, credere pietas eſt, noſce vita eſt. Bern.

3. *Father. I beleeve in God the Father.*

Father is his firſt Attribute. And hee is the Father of Chriſt by *Nature*, of his Elect by *Adoption*, of all men and all things by *Creation*. As in a Family, wee call him *Paterfamilias*, the Father from whom the whole family is derived, and by whoſe counſel and command the whole houſe is ordered and governed: ſo alſo in this great houſe of the univerſe, wee call God the Father, becauſe it proceeds from him, as the firſt authour and fountain, and is yet ordered and governed by him, as the great Surviſor and Provider. *Is not hee thy Father that hath bought thee, hath hee not made thee, and eſtabliſhed thee?* Deut. 32. 6. Mat. 5. 48. Rom. 8. 15. Under this term is taught us his Mercy, Goodneſs, and Providence.

Rom. 15. 6. Heb. 1. 2. John 20. 17. Jer. 31. 9.

4. *Almighty*, παντοκράτωρ.

His next attribute is Almighty, which in the Greek is παντοκράτωρ, a word, that ſignifies not onely power, but right of dominion, ſo that by it wee learn two things.

1. His unlimited power or omnipotency; that he is able to do what hee will, and more than hee will too: a Father wee have that is able to defend us from our enemies, and in that reſpect far ſuperiour to our earthly Parents, that would defend their children, but cannot. If he will he can.
2. That this his power is not violent, or like that of a Tyrant, but Fatherly, and of right belonging to him. Hee is abſolute Lord of Heaven and Earth, and hath given this power to his Son, *Mat.* 28. 18.

And this term is choſen, and ſet in the head of the Creed, becauſe the things that follow, are moſt of them ſo tranſcendent, and ſo far paſs our capacity and beleef: that if at any time there ſhould bee in us *an evil heart of unbeleef*, ſo that wee ſtagger in the promiſes: wee might have an eye to this word *Almighty*, and remember that hee is an Omnipotent Father, a powerful Lord and King, and can do what hee will in Heaven and Earth. This was the foundation of our Father *Abraham's* Faith, *He ſtaggered not in the promiſes, but remembred that he was able.* Rom. 4. 21. And the Apoſtle aſſures the Jews of their reſtitution upon this ground, if they abide not in their unbeleef, they ſhall bee grafted in: *For God is able to graft them in again.* Rom. 11. 23, 25.

5. *Maker of Heaven and earth.*

This is Gods third Attribute. 1. Maker. Creator it is in the original, and that ſignifies that hee made the world of nothing, or of no former pre-exiſtent matter. For *Creatio* is *ex Nihilo.*

By Heaven and Earth we are to underſtand themſelves, and all creatures contained in them, Angels, Stars, Elements, Mixt bodies of all ſorts, plants, birds, beaſts, fiſhes, Men,

Men, with all the Natural properties and faculties with which they are and were then impowered in the firſt ſix daies Creation, *Gen.* 1.

2. Becauſe to make is to little purpoſe, except the Maker ſhall keep up what he hath made. Therefore God alſo is ſaid to bee the Maker of Heaven and Earth, becauſe as he framed them by his power, ſo hee provides for them out of his goodneſs, preſerves them in their eſſence and exiſtence, out of his All-ſufficiency, and orders and governs out of his wiſdome, all things in Heaven and Earth. Act. 17. 28. Mat. 6. 25. and 10. 29, 30, 31.

1. The Creation then ſets forth his power.

2. His Providence ſets forth his Love and Goodneſſe.

3. His conſervation of all things in this conſtant courſe, his All-ſufficiency.

4. His ordering, guiding, diſpoſing, and governing of the whole, his great and unſpeakable Wiſdome.

The Practical part of this Article.

The influence that this Article may have upon our lives and practice is in a word all the Duties of the firſt Commandement; For from hence will flow very kindly our Faith, our Hope, our Love, our Fear, our Confidence, our Honour, our Worſhip, our Prayer, our praiſe and Thankſgiving, which I thus illuſtrate, by applying the ſeveral duties to the eſſence of God, and his Attributes. Doctor *Hammon. pr. Cat.*

1. He is God, and that is the ground of our Faith. For *God cannot lye*, ſaith *Balaam*, Numb. 23. 19. As hee is *verus Deus*, True God, ſo hee is *verax Deus*, a God of Truth. And this his Truth and Veracity is the reaſon we beleeve what he hath ſpoken.

2. This God is *Jehovah*, I am. Our being then, we muſt know, we have from him, *In him wee live, move, and have our being*, Act. 17. 28. τοῦ γένος ἐσμέν.

3. His Deity is the ground of our adoration, worſhip, prayer, *Pſal.* 95. 6. *O come let us worſhip, and fall down, and kneel before the Lord our Maker, for he is the Lord our God.*

4. This God is our Father: wee muſt then bee dutiful Children. Fear, Love, Reverence, Honour him: Honour

thy Father and Mother. *If I bee a Father, where is my Honour?* Mal. 1. 6.

5. He is Almighty: Therefore we are to Trust, to Relye upon him, to hope in him. For with God nothing is *impossible*, *Mat.* 19. 26. *Mat.* 3. 9. *Mark* 10. 27.

6. This Almighty is παντοκράτωρ, hee hath absolute Paternal, Regal Power, 2 *Cor.* 6. 18. Therefore wee must submit unto him, obey him, be content to be ruled by him; For, *Rebellion is as the sin of witchcraft.* 1 Sam. 15. 23. *Let every soul be subject to the Higher Power.* Rom. 13. 1.

7. He is the Maker of Heaven and Earth, by which, as I said, is set forth his power, his all-sufficiency, his goodness, his wisdome, his providence.

1. His All-sufficiency, *Gen.* 17. 1. bids us relye upon his promises for what is fit or necessary for us, and not to distract our selves with care, *Mat.* 6. from 25. to the end.

2. Lastly, his goodness, wisdome, providence, &c. is the ground of all our prayers, petitions praise, & thanksgiving weesend up to him. *Rev.* 4. 11. *Thou Lord art worthy to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.*

Of the second part of the Creed which concerns Christ, or Mans Redemption by Christ.

From God wee have our being, from Christ our well-being: from God by Creation: from Christ by Redemption: and better it had been for us, not to have been, than not to have been Redeemed. Of which Mercy, that we might take a particular view, in the six following Articles of our Creed, is set before us the person of the Redeemer, and how hee Redeemed us. The Articles are these.

1. And (I beleeve) in Jesus Christ his onely Son our Lord.

2. Who was conceived of the Holy Ghost, born of the Virgin *Mary*.

3. Hee suffered under *Pontius Pilate*, was crucified, dead and buried.

4. Hee

4. Hee deſcended into Hell, The third day hee aroſe again from the dead.

5. Hee aſcended into Heaven, and ſitteth on the right hand of God, &c.

6. From thence he ſhall come to judge the quick and the dead.

All theſe Articles are thus ſummed up in the Catechiſm, *That Jeſus Chriſt Redeemed mee, and all mankind. More particularly we are to conſider in them,*

1. The Deſcription of the Perſon of the Redeemer, whoſe Perſon and Office is ſet forth under four Names,
   1. Jeſus. 2. Chriſt. 3. His onely Son. 4. Our Lord.
2. What he did for mans Redemption, that hee was { Humbled. / Exalted.

1. Humbled hee was in his Incarnation, of which wee have here two principles: Firſt, The *Holy Ghoſt*. Secondly, The *Virgin Mary*.

1. His conception from the *Holy Ghoſt*. Conceived by the Holy Ghoſt.

2. His Birth and Nativity from the *Virgin Mary*. Born of the Virgin *Mary*.

2. Humbled he was in his
   1. Paſſion. He ſuffered under *Pontius Pilate*.
   2. Crucifixion, being Crucified and nailed to the Croſs.
   3. Death: For hee dyed on the Croſs, Hee was Dead.
   4. Burial. To the grave he deſcended, was buried for us.

To which his burial, ſome refer the following words: Hee deſcended to Hell: Others make it the firſt ſtep of his Honour, Conqueſt and Triumph.

2. But hee that was thus far humbled, was again exalted, becauſe hee *Humbled himſelf to death, even to the death of the Croſs, therefore hath God exalted him, and given him a Name above every Name, &c.* Phil. 2. 8, 9. Iſa. 53. 12. And this his exaltation is expreſſed in the following Articles. Pſal. 110. 7. *Claritas humilitatis præmium.* Mat. 23.

Act. 1. Heb. 1. 13. Pſal. 110. 1. Act. 17. 31. Joh. 5. 22.

1. His Reſurrection; He roſe again the third day.
2. His Aſcenſion; He aſcended to Heaven.
3. His Glorification; He ſits on the right hand of God.
4. His Return in glory. Hee ſhall come to judge the quick and the dead.

This is the ſumme of that part of the Creed, that belongs to our Saviour and Redeemer Jeſus Chriſt, I ſhall now more fully explain every particular Article.

1. The firſt Article concerning Chriſt, *viz. And in Jeſus Chriſt his onely Son our Lord.*

In Chriſt wee are to conſider { 1. His Perſon conſiſting of two Natures. 2. His Offices.

1. *Of the Perſon of Chriſt.*

Rom. 9. 5. John 2. 19. John. 1. 14.

In the Perſon of Chriſt there was an union of two Natures, the Divine and Humane. The Divine, for hee was His onely Son, The Humane, for hee was Chriſt, that is, anointed. *Joh.* 1. 14. *The VVord was made fleſh*, and his Name was *Immanuel, God with us*, Mat. 1. 23.

And this aſſumption of the Humanity, and joyning of it with the Deity made him a fit perſon to be our Mediator and Redeemer.

1. The Divine Nature was neceſſary, that ſo his ſatisfaction might bee of an infinite merit, and proportionable to our offence. *Heb.* 9. 14. God redeemed the Church with his blood.

Gal. 1. 4. 4, 5.

2. The Humane Nature was neceſſary; that hee might perform perfect obedience to the Law, and dye for our ſins, which the God-head could not, God redeemed indeed, but it was with blood, and then he muſt bee man, for God had no blood to ſhed.

2. *Of Chriſts Office.*

1 Tim. 1. 15. Luk. 2. 11.

His Office in General is to ſave: to that end hee came into

into the world, and to that end hee took the Name,

1. *Jesus.*

Jesus is an Hebrew Name; and it signifies a Saviour, *Thou shalt call his Name Jesus, for hee shall save his people from their Sins.* Mat. 1. 21. Tit. 2. 14.

To save and redeem from Sin, implies three things.

1. To obtain pardon for sin, both from guilt and punishment, and reconciling sinners to God; and thus Jesus was a Saviour: for hee obtained our pardon, freed us from the wrath of God, and reconciled man to God. 2 Cor. 5. 19. Rom. 5. 10, 11. 1 Thes. 1. 10. Act. 10. 43.

2. To deliver from the slavery and dominion of sin, and to give power to repent for it, and to mortifie it: and thus also he saves his people from their sins. Because in all his people, by the power of his Spirit, hee so weakens, and mortifies sin, that it shall not reign in their mortal bodies. Col. 3. 35. Rom. 6. 5, 6. and 8. 2. 2 Cor. 7. 1. Gal. 2. 20.

3. To perfect Salvation, and save in another world: and thus also hee saves his people, his purpose being to bring them to Salvation after this life. Ephes. 1. 3. John 3. 36. 2 Pet. 1. 3, 11. 1 Pet. 1. 4.

The Practical part, or that influence, which this Salvation purchased by Jesus, ought to have upon us.

1. It is proper to stir us up to bee affectionate and grateful to this our Saviour, that being the onely Son of God, would yet take our Nature upon him that he might be our *Jesus.* Luk. 1. 46, 68. and 2. 13.

2. It should beget in us a just hatred of sin, that brought God from Heaven to expiate it, and dye for it. Psal. 119. 104. Ephes. 4. 22, 23, 24.

3. It is most proper to enforce Repentance, and amendment of life. This being the end of Christs death to redeem us from all iniquity, and to purifie to himself a peculiar people, zealous of good works. Titus 2. 14.

2. *Christ.*

The next title that is given our Saviour, is Christ, which in the *Hebrew* is *Messiah*, signifying Anointed, and it intimates

mates the three Offices, to which men were admitted by the Ceremony of Anointing. The King, the Prieſt, the Prophet were anointed among the Jews. That then our Saviour was *Chriſtus*, that is, *Unctus*, Anointed, ſhews that he was to be all theſe, A King, a Prieſt, and a Prophet, to his people.

Pſal. 2. 6. Pſal. 110. 4. Deut. 18. 18. and 15. Act. 3. 22.

But here obſerve, that this Unction was not performed with Material Oyle, but by the Holy Ghoſt. *Luke* 4. 18. *Heb.* 1. 9. and with this *Oyle of gladneſs*, as it is called *Pſal.* 45. 8. hee was *anointed above his fellows*, both *extenſivè*, and *intenſivè*.

1. Firſt, *extenſivè*, becauſe the three Offices met in his perſon, which were never conjoyned in any other. *Aaron* was an Anointed Prieſt, *Saul* an Anointed King, *Eliſha* an Anointed Prophet, *Melchizedech* King and Prieſt, *David* King and Prophet, but none but he all theſe, King, Prieſt, and Prophet.

2. *Intenſivè*, that is, in the intenſeſt, and higheſt degree, that poſſibly this unction might bee had, and a faculty to uſe it to all effects and purpoſes, to which Grace doth or can extend: and thus Chriſt, and Chriſt alone did partake of this unction, or gifts of the Holy Ghoſt. For *to every one of us is given grace according to the meaſure of the gift of Chriſt: from him wee receive grace for grace.* But hee was *full of grace* and truth. *Joh.* 1. 14. *and in him dwelt all the fulneſs of the God-head bodily.* Col. 1. 9. Becauſe in his perſon there was the grace of Union, therefore there was in it the grace of Unction.

Epheſ. 4. 7. Col. 1. 19. and 2. 9.

The condition of man without Chriſt, is very lamentable, and this ariſeth from 1. Ignorance. 2. Diſorder. 3. Guilt. But by the Offices of Chriſt, there ariſeth an Antidote for theſe three.

1. His Prophetical Office is able to diſpel our ignorance: for as a Prophet hee doth illuminate, and teach us knowledge.

Heb. 3. 1. Mal. 3. 1. 1 Cor. 1. 24.

2. His Regal Office is of power to remove all Diſorders: as a King he can ſet all right, and keep all right.

Col. 2. 3. Pſal. 2. 6. Dan. 7. 44.

3. His Prieſt-hood was ordained to remove our Guilt.

Luke 1. 76. Col. 1. 20, 22.

For

For it was the Prieſts duty, to intercede, to make an atonement for, and to reconcile God and the people. 2 Cor. 5. 15. Numb. 16. 46. Jam. 5. 14, 15. Heb. 7. 25.

Of each of theſe a little more.

1. *Of Chriſts Prophetical Office.*

The Prophets Office was, and is to teach and open to man the will of God. And this Office Chriſt did, and doth yet perform unto his Church, perfectly revealing what is the will of God about our Salvation. Whence *Deut.* 18. 15. hee is called the Prophet. The Apoſtle of our profeſſion. *Heb.* 3. 1. *The Angel of the Covenant.* Mal. 3. 1. *The Wiſdome of God.* 1 Cor. 1. 24. *And the treaſury of all wiſdome and knowledge.* Col. 2. 3. Now this he hath done three waies.

1. By the promulgation of the Goſpel. *Luke* 4. 18.

2. By his interpretation of the Law, in his Sermon upon the Mount. *Mat.* 5. *ad* 8.

3. By ſending Apoſtles, Prophets, Evangeliſts, Doctors, Teachers. Ephes. 4. 11. 1 Cor. 12. 28.

Our Duties to this Office are,

1. Faith to beleeve what he hath taught. Rom. 1. 16, 17.

2. Obedience to his Sermon, and the whole word of God: ſubduing proud reaſon to the Doctrine of Chriſt. Luk. 14. 35. & 9. 35. Luke 10. 16.

3. To have all his Miniſters in great regard for their workes ſake. Gal. 4. 14. Phil. 2. 29, 30.

2. *Of Chriſts Kingly Office.*

The Kingdome of Chriſt, is, by which he diſpenſeth and orders all things with Authority and power, which belongs to mans ſalvation. *Pſal.* 2. 6. *Dan.* 2. 44. *Luk.* 1. 36. And this his power, as a King, he ſhews,

1. By erecting and ſetting up his Throne in the hearts of his people, giving them grace to deſtroy and ſubdue every rebellious luſt, and habit of ſin, that it never raign there. Heb. 8. 10. Jer. 31. 33.

2. By ſubduing Satan, and ſhortning his power. *Heb.* 2. 14. *I ſaw Satan fall from Heaven.* Luke 10. 18.

3. By conquering Death it ſelf. *The laſt enemy to be deſtroyed.* 1 Cor. 15.

4. By erecting an univerſal power. 1. In reſpect of all ages. *Mat.* 22. 43, 44. 2. Over all men. *Dan.* 7. 14. 3. Over all creatures. *Epheſ.* 1. 21, 22.

Our duties to his Kingly Office are,

Epheſ. 5. 24. John. 16. 24. 1 Tim. 6. 17. James 5. 7. Epheſ. 6. 10, 11, &c. Pſal. 2. 11, 12. Iſa. 66. 2. Phil. 2. 12.

1. That wee bee obedient, faithful Subjects to this King.

2. That we truſt and petition to him for our protection.

3. That we fight his battels againſt ſin and Satan.

4. That we pay him his tribute of Honor and Reverence

5. That we tremble at his Word, his Threats, his Judgements.

3. *Of Chriſts Prieſtly Office.*

Chriſts Prieſtly Office conſiſts in this, that he did expiate Gods anger, and reconcile us to God. *Col.* 1. 20. and 22. *Rom.* 5. 10. This his Prieſthood was not legal, *but after the order of Melchizedech.* Heb. 7. 17, 21. And this Office he executes.

1. By offering his ſoul a ſacrifice for ſin, *Iſa.* 5. 3, 10.

2. By his interceſſion and praying for us, *Mat.* 16. *Joh.* 17.

3. By making an atonement for us, 1 *John* 2. 2.

4. By bleſſing us: and this bleſſing is the turning every one of us from our iniquities. *Acts* 3. 26.

Our Duties to this his Prieſtly Office.

Heb. 4. 16. Phil. 3. 7. John. 5. 4. 2 Cor. 6. 1, 2. Heb. 12. 15. and 10. 25. 4d 30.

1. To pray him to intercede for Pardon and Grace for us.

2. To account his Grace the greateſt Bleſſing.

3. To receive it, when it flows, with humble hearts.

4. To uſe his grace to the end deſigned, *viz.* Reformation.

5. To expect no pardon, from this our high-Prieſt, or eternal Salvation, but upon the good uſe of his Grace.

6. That wee bleſs God again, for bleſſing us. So did *Melchizedech. Gen.* 14, 19, 20.

3. *His*

3. *His onely Son.*

That is Chriſts third Title in the Creed, by which wee are to underſtand, that hee was the eternal Son of God, not as all creatures are by Creation: nor as all the Elect people of God are, by Grace, and Adoption: but the only Sonne of God by eternal Generation. Co-eternal, Co-eſſential and Co-equal with the Father, and the Holy Ghoſt. *John* 1. 1, 14. *Rom.* 9. 5. 1 *John* 5. 20. *Iſa.* 9. 6. *Mich.* 5. 2. *Heb.* 1. 3. *Phil.* 2. 6.

Very God of very God, begotten not made, being of one ſubſtance with the Father.

The Uſe for our Comfort.

1. That being God, hee is able to ſave to the uttermoſt. Heb. 7. 25.
2. That being his Son, he will adopt us, *Heb.* 2. 10.

4. *Our Lord.*

That is his fourth Title. And it is a name of power and Relation.

1. Of Soveraignty and Power, and ſo is a farther illuſtration of his Kingly Office, that hee is exalted to the Throne, and therefore hath power to ſave. At his birth the Angel gives him this Title *Chriſt the Lord*, Luke 2. 11. And after his Reſurrection St. *Peter* tells the Jews, Act. 5. 31. *That God hath exalted him with his right hand, to bee a Prince and a Saviour.* Not a temporal Saviour, as other Princes, Lords, and Chriſts had been: but a Lord that brings everlaſting Salvation. Heb. 5. 9.

1. A Lord able to ſave, *Heb.* 7. 25, 26, 27.
   1. *a* Himſelf and others.
   2. *b* The bodies and ſouls of his Servants
   3. *c* Not onely from Carnal but Ghoſtly enemies.
   4. *d* Laſtly, not from temporal calamities onely, but from Sin.

   a Heb. 10. 14. *b* Joh. 6. 27, 39, 40. *c* Epheſ. 1. 20, 21, 22. *d* Col. 2. 13, 14, 15.
2. A Lord able to give whatſoever he is Lord of.
   1. Hee is Lord of Life. *Acts* 3. 15. And Life hee imparts.

2. He is Lord of glory. 1 *Cor.* 2. 8. And Glory he imparts.

3. He is Lord of joy, and that hee beſtows, *Mat.* 25. 21.

2. And ſecondly, Lord is a Name of Relation, for a Lord muſt have ſervants: and in this ſenſe it may well bee taken here; intimating that however hee bee the Lord Paramount and abſolute; yet to all Chriſtians he ſtands in a nearer Relation.

Not a Lord at large, but their peculiar, proper Lord.

Mat. 8. 29. 1 Cor. 1. 23. Our Lord; not ſo to the Devils: For ſay they, *What have we to do with thee?* Not ſo to the unbeleeving *Jews* or *Gentiles*: for to theſe *Jews* he was *a ſtumbling block*, and to theſe *Gentiles fooliſhneſs*. To Chriſtians alone that call him and own him for their Lord and Maſter, to thoſe I ſay *Verſ.* 24. which are called both *Greeks and Jews, Chriſt is the power of God, and wiſdome of God.*

The Uſes of his Lordſhip.

1 Cor. 7. 23. and 6. 19, 20. Mal. 1. 6. 1. That if hee bee our Lord, then wee muſt be his Servants, obey his Commandements, and carry our ſelves as it becomes dutiful ſervants and ſubjects.

2. That wee acknowledge his power to give Laws for the ordering of his Kingdome, houſe, family, *James* 4. 12. *Iſa.* 9. 6. *Iſa.* 33. 22.

3. That wee relye upon this Lord for Salvation, for protection, for deliverance, from all the enemies of our peace. *Luke* 1. 71. *Iſa.* 32. 1, 2.

2. *The ſecond Article concerning Chriſt.*

Luke 1. 35. *Mat.* 1. 25. Luke. 2. 8. *Who was conceived of the Holy Ghoſt. Born of the Virgin Mary.*

In this Article is ſet down our Saviours Incarnation, of which,

1. The Efficient cauſe, was God.

c John 3. 16. 1 Joh. 4. 9. 2. c The προηγουμένη, or firſt moving cauſe, his good pleaſure.

d Luk. 1. 76, 77. e Phil. 1. 11. Epheſ. 1. 5, 6. 3. d The προκαταρκτική, or the occaſion, mans miſery.

4. e The Final, His own Glory, and mans Salvation.

This

This his Incarnation, was the assuming of flesh, of which there was a double Principle.

1. One in *Heaven*. The Holy Ghost.

2. The other on Earth. The Virgin *Mary*.

1. As hee was Man, hee was ἀπάτωρ, had no Man for his Father, being not conceived after the ordinary manner of men; but by the secret power, and operation of the Holy Ghost, *Luk.* 1. 35. Heb. 7. 1, 3.

2. Yet when hee became man, hee had a Mother, descended lineally of the *a* seed of *David*, and she a *b* Virgin, and so the Prophesie fulfilled. *Isa.* 7. 14. *A Virgin shall conceive, and bring forth a Son.* *a* Psal. 132. 11. *b* Jer. 31. 22.

c Our Nature was polluted with the Contagion of sin: that therefore this infection might not passe into Christ, hee would bee conceived by the Holy Ghost, by whose Sanctity the seed, which hee took, might bee purged from original corruption, *Luke* 1. 35. *c* Psal. 51. 5. Ezek. 16.

Our Nature was again to bee redeemed by the seed of the woman, as God hath promised, *Gen.* 3. 17. and therefore he took flesh from the Virgins womb.

His conception by the Holy Ghost filled him with all Grace and Holiness, *John* 1. 16. *Full of Grace and Truth.*

His Nativity of the Virgin *Mary* made him subject to all humane infirmities, that are not sinful, *Heb.* 4. 15. & 5. 2.

This was the first step and degree of his debasement and humiliation, for *quid sublimius Deo? quid vilius carne?* what higher than God? what more mean than flesh? and yet the *Word* would be made *Flesh.*

The Duties we learn from it, are,

1. Joy. *Behold I bring you glad tydings of great joy.* Luk. 2. 10, 11. Isa. 9. 3.

2. Praise. At his birth the Angels sing *Glory in the highest.* Luk. 2. 14. The Shepheards praise God. *vers.* 20. At his conception *Mary* her magnificat.

3. Humility. *Deus humilis & superbit homo?* is God humble and man proud? Phil. 2. 3, 4, 5. *ad* 12.

4. The Justice and Necessity of our New birth: Justice

by way of retaliation: Neceſſity, *for except a man be born again, he cannot enter into the Kingdome of God* Joh. 3. 5.

Phil. 2. 2, 3, 4, 5, *ad* 12. *a* Tit. 2. 11, 12. John. 36, 7, 8. *b* Heb. 8. 10.

5. The Principles of this our new birth are, the *a* Spirit of God, and the *b* heart of man. For as Chriſts birth proceeded from two principles, the one active which was the Holy Ghoſt: the other paſſive, *viz.* the Virgins womb ſo our New birth muſt have both theſe principles alſo The Active, which is the ſecret operation of Gods Spirit and the Paſſive, in which the work is wrought, which is the heart of man. And that which can prepare and fit the heart for Chriſt to bee born in it, or the Holy Ghoſt to overſhadow it, is the Virgin temper, of humility, innocency, ſubmiſſion. It behoves us then humbly to ſubmit to the work of the Spirit, and to prepare Virgin hearts for Chriſt to be born in, and the Holy Ghoſt to over-ſhadow.

The Third Article of the Creed.

Hee ſuffered under Pontius Pilate, *was crucified, dead and buried, Hee deſcended to Hell.*

THis is the briefe deſcription of the ſecond degree of our Saviours Humiliation, and it comprehends his whole Paſſion, his Agony, Bloody Swear, his Croſs and Paſſion, Death and Burial. That there is no mention here made of his whole life; but ſo quick a tranſition from his Birth, to his Death; the reaſon is conceived to bee, becauſe his life was ſo humble, and full of miſery, that it may well bee thought to bee a continual ſuffering. Under this word then, Hee ſuffered; wee may well comprehend all his infirmities, his hunger, his thirſt, his wearineſs, his reproaches, his griefs, his ſorrows, his temptation, the gainſaying of Sinners, which he ſuſtained.

This Article is eſpecially to bee underſtood, becauſe upon his Death the whole hinge of our Salvation turns. *I deſire to know nothing but Jeſus Chriſt crucified.* 1 Cor. 2. 2. And it needs no long expoſition, for that the whole Hiſtory of it is ſo clearly and fully ſet forth by the Evangeliſts:

yet

yet these particulars would be remembred,

1. Who it is that suffered. Jesus Christ the Son of God.

2. That he suffered freely, and voluntarily, *Isa.* 53. 10. *John* 10. 17, 18.

3. What he suffered. The wrath, though not the whole wrath of God. Lam. 1. 12.

4. That these his sufferings were not onely in his body, but also extended to his soul, *Mat.* 26. 38.

5. That he suffered the death of the Cross, which was a painful, shameful, bloody, accursed death. *Mat.* 27. *Luke* 23.

6. Under whom he suffered, *viz. Pontius Pilate*, the Deputy at that time of *Judea*, under *Tiberius*. Although he were God, yet he submitted to a legal power. Mat. 27. 2.

7. That hee submitted to the separation of his Soul from his Body, or the power of Death. He was crucified, dead. Mat. 27. 50.

8. Nay he yet went one degree lower, for he was laid up in the heart of the earth. Buryed he was, though *he made his grave with the rich*, Isa. 53. 9. Mat. 27. 57.

9. *a* The motive of his suffering. No worth in us, nor no merit on our part, but the bowels of his infinite charity and mercy. *a* Rom. 5 6, 8, 9, 10.

10. The end that hee suffered. Not for any commodity to himself, but meerly for our good and benefit; which is in the Scriptures expressed in divers words, that import the same things: as,

1. That wee might obtain Remission of sins, *Rev.* 1. 5. he hath loved us, and washed us from our sins in his blood, *Col.* 2. 13. 14. *He blotted out the hand-writing, &c. without shedding of blood there is no remission.* Heb. 9. 11, 12, to the end.

2 That wee might be delivered from the tyranny of the Devil, 2 *Tim.* 2. 26. Now is the judgement of this world, now is the Prince of this world cast out, John. 12. 31. Heb. 2. 14.

3. That wee might bee freed from punishment. *The chastisement of our peace was upon him*, Isa. 53. 5. *He bare our sins in his body*, that is, the punishment of our sin.

4. To reconcile us to God. *Wee are reconciled by the death of his Son*, Rom. 5. 10.

5. That

5. That he might redeem us. 1. From our vain converſation, 1 *Pet.* 1. 18. 2. From the curſe of the Law, *Gal.* 3. 13.

6. That by his blood wee might have an entrance to Heaven, *Heb.* 10, 19, 20.

The uſes wee are to make of his Paſſion.

Rom. 13. 1. Mat. 26. 53, 54. 1. That wee as hee ſubmit, and ſhew a paſſive obedience to Authority. Though hee could have commanded whole Legions of Angels, yet hee would ſuffer under *Pontius Pilate.*

Rom. 8. 17. 2 Tim. 2. 12. 2. That wee ſeriouſly conſider, that hee was *Vir dolorum, Iſa.* 53. 3. a man of ſorrows: and ſuffer with him, at leaſt in compaſſion. *Luke* 23. 27. *Lam.* 1. 12. 1 *Cor* 12. 26.

Col. 2. 11. Rom. 6. 6. 3. That we lay to heart the greatneſs of our ſins, that cauſed theſe ſorrows, and abhor them, *Acts* 2. 41.

4. That wee do not wallow in ſin, and ſo, as muchas lies in us, crucifie him again, *Heb.* 6. 6.

Rom. 8. 13. 5. But rather that wee *crucifie the fleſh with the affections and luſts,* Rom. 6. 6. *Deſtroy the body of ſin,* Col. 2. 11.

6. That wee make his death an example of innocency, patience, humility, charity, and bee content to ſuffer for God, *Heb.* 12. 1, 2. being aſſured that if wee ſuffer with him, we ſhall alſo reign with him, *Rom.* 8. 18.

1 John 4. 19. 2 Theſ. 2. 13. Rev. 1. 5, 6. 7. That wee remember the greatneſs of Gods love in giving his Son. His Sons love, in giving himſelf to dye, and ſo to dye for us; to love, admire, and thank him for it.

Rom. 8. 33, 34 Rom. 7. 25. 8. That yet upon the accuſation of Satan, or our own conſcience, we bee comforted. Becauſe by this one Sacrifice of Chriſt upon the Croſs, we are ſaved and redeemed, *Rom.* 6. 2.

Rom. 5. 1, 2, 3. 9. That we be not diſ-heartned by Death, or the Grave, ſeeing that ſin, *the ſting of death,* is taken away, 1 *Cor.* 15. and Death made an entrance to Life.

Hee deſcended to Hell.

There bee two opinions about the expoſition of this part of the Article, and both may be piouſly retained.

1. Some

1. Some judge that Christ did locally descend into Hell, as it signifies the place of the damned. But not to suffer there: for without question, to his sufferings there was put a *Consummatum* upon the Cross: but to tryumph over Satan in his own territories, and openly to shew him the victory hee had gotten over him by death. This is the passive or common opinion of the Antients, and is yet, of many sound modern Divines. They to this purpose urge these places of Scripture, *Psal.* 16. 10. *Thou shalt not leave my soul in Hell*, cited Acts 2. *Hee descended into the lower parts of the earth*, Ephes. 4. 9. *Who shall descend into the deep*, that is, to bring Christ again from the dead, *Rom.* 10. 7. Christ was quickened in the Spirit, by which he went and *preached to the Spirits that were in prison*, 1 Pet. 3 19. And having spoiled principalities, and powers, he made a shew of them openly, *Col.* 2. 15.

Vide B. Bilsons *descent of Christ into Hell.* page 591. & page 602.

2. Others are of opinion, that by his descent to Hell is meant no more but that hee continued, was not onely dead, but continued in that state, his soul being really separated from his body for some space: but not so long, that his body did putrifie in the Graves so that by them this word Dead is referred to the separation of his soul from his body: but his descent to Hell, to his continuance under the power of death.

I will not be the arbitrator, let every man bee perswaded, as the Arguments produced by either side will perswade him. However this is safe; That Christ did descend vertually, *i. e.* The power and vertue of his death was such, that he conquered for us the power of Hell.

Rev. 1. 18. Acts 2. 36.

Art. 4. *He rose again the third day.* Matth. 28.

THey who conceive Christ descended locally to Hell, make those words a part of this Article, and will have it, together with this, the first step of our Saviours exaltation: when death being conquered by his mighty power, hee truly rose from the Grave, the third day, in that very flesh, in which hee died, but now dying no more, lives for ever. Rom. 6. 9. 10.

Mat. 28. Mark 16. Luke 24. John 20. Acts 2. Heb. 2. 4.

That Chriſt aroſe, needs not bee proved to Chriſtians. The teſtimony of Angels, of the watch, of the Apoſtles, his often and often apparitions, the effuſion of the Holy Ghoſt upon the Apoſtles, the miracles done by them in his name (by which God confirmed from Heaven what they preached) are ſufficient witneſſes.

Wee are here then onely to conſider.

1. Who it was that roſe, *viz.* The ſame Chriſt that went to the Grave, and the ſame body that was Crucified, and laid in the Grave. Of this, his apparition to *Thomas*, is a ſufficient teſtimony, when he ſhewed his hands, and his feet, *Joh.* 20. 20, 27.

2. Who it was that raiſed him. It was the work of the whole Trinity. It is attributed to the Father. *Acts* 2. 24. 33. To himſelf being God the Son. *Joh.* 10. 17, 18. To the Spirit. *Rom.* 8. 11. In this then lyes the difference betwixt the Reſurrection of Chriſt, and others, that hee roſe: They were raiſed. He roſe *ſuâ virtute*, They *precariâ*. His Deity raiſed his humanity: but others were raiſed by others, they raiſed not themſelves. And the ſecond difference is, that he roſe as the Prince of life, as *the firſt borne among many Brethren*. As *the firſt fruits of thoſe that ſleep*, for *hee ſaw no corruption*, *neither hath death any more dominion over him*. But *Lazarus* and others ſaw corruption, and were to ſee it again; ſince, though they were reſtored to life, and called from their Graves; yet, they were mortal creatures, and muſt die the ſecond time.

John 2. 19. John 10. 18. Acts 3. 15. Rev. 1. 5. Col. 1. 18. 1 Cor. 15. 20. Rom. 6. 9.

3. When he did ariſe. *The third day*, nor ſooner, nor later.

1. Sooner he would not ariſe, that hee might take all occaſion away from his adverſaries of cavilling, that hee was not truely dead: it was, that his death ſhould not bee queſtioned.

2. Longer he would not defer it, partly that hee might not ſee corruption, for as Phyſicians teach, after 72. hours the body putrifies: partly that hee might bring comfort to his Diſciples, who by his death began to deſpair, whether or no he were the *Meſſiah* that was to Redeem *Iſrael*, *Luk.* 24. 21. To confirm their Faith then, he aroſe ſo ſoon.

Beſides,

Beſides, by this ſtay in the grave, and riſing from the grave, the Type, in *Jonah* was fulfilled. *As Jonah was three daies and three nights in the belly of the Whale, ſo ſhall the Sonne of Man bee three daies and three nights in the heart of the earth.* Which yet muſt bee underſtood by a *Synecdoche*, a part for the whole; for hee lay not there above thirty ſix, or thirty eight hours at the moſt. Mat. 12. 39.

4. Neceſſary it was for Chriſt to riſe.

1. That hee might receive honour for his depreſſion and humility, *Phil.* 2. 8, 9. That being debaſed as a ſervant, and crucified as a ſinner, hee might bee declared to be the Son of God. *Rom.* 1. 4.

2. For our Juſtification, *Rom.* 4. 25. that we might be aſſured that the great debt of our ſin is diſcharged, 1 *Pet.* 1. 19. *Act.* 20. 28. The comforter, that hee promiſed, was to convince the world, *i. e.* ſatisfie the conſciences of men, concerning that everlaſting Righteouſneſs, purchaſed by him, and to bee brought in by him, *Dan.* 8. 14. And the conviction was, that hee aroſe; For had not the debt been fully paid, and the purchaſe made, hee muſt needs have been detained under the bonds of death.

3. This gives us aſſurance, that our bodies ſhall ariſe alſo. For hee was but the *firſt-fruits*, 1 *Cor.* 15 1 *Pet.* 1. 3. and the ſame body. *This corruptible muſt put on incorruption, this mortal, immortality.* This ſignally, individually.

The uſe of this Article, for our preſent practice, is,

1. That as hee roſe from the grave, ſo wee actually riſe from ſin to a new life, *Rom.* 6. 4. *Epheſ.* 5. 14. *Col.* 3. 1. 2 *Cor.* 5. 15. for ſin is a ſleep, nay worſe, a death. *Dead in ſin.* Epheſ. 2. 1. Col. 1. 13.

2. That this be not deferr'd and put off, no more than Chriſt did defer his Reſurrection: after ſome few hours he aroſe from the grave; and a few hours will bee enough, nay too much, to ſleep in ſin. Rom. 13. 11. 2 Cor. 6. 2. Heb. 4. 7.

3. This work is to bee done perfectly, all our old ſins 1 Theſ. 5. 23

are to be ſhaken off, as Chriſt left the Napkin, the cloathes, all the furniture of a dead corpſe in the grave.

4. And when we begin the work, wee muſt continue in it, and go through with it. *Chriſt being raiſed from the dead, dies no more*, Rom. 6. 9. *Likewiſe reckon yee alſo.* verſe 11.

The 5th. Article of the Creed concerning *Chriſt.*

Mark. 16. 19. Acts 19. 10. Epheſ. 1. 20.

Hee aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.

IN this Article is ſet down the next degree of our Saviours Exaltation, to Heaven he aſcended, that being there in glory, hee might execute all his Offices: and it was prefigured by the entrance of the High Prieſt into the holieſt of all, *Heb.* 9. 7. having two degrees.

1. His Aſcenſion fore-told, *Pſal.* 68. 18. performed, *Acts* 1. *Mark* 16. *Luke* 24.

2. His Seſſion: fore-told, *Pſal.* 110. 1. revealed to *Stephen*, *Acts* 7. 56. proved, *Epheſ.* 1. 20, *Heb.* 1. 13.

Acts 1. 3. After our Saviour had converſed forty daies from the time he roſe, with his Diſciples; partly to confirm the truth of his Reſurrection, and partly to inſtruct them in their future adminiſtration:

John. 3. 13. John 14. 2. 17. 24 Acts. 1. 9. 1. Hee aſcended by the ſame power hee aroſe: not by any other power, but his own, that of his Deity.

2. Viſibly. The Diſciples beholding it, that they might be αὐτόπται.

3. On a cloud: in a cloud he is to come, *Mat.* 24. 30. and therefore he went on a cloud. *Act.* 1. 11. which cloud yet was not *Neceſſarium vehiculum*, a neceſſary Chariot, ſupport, or ſtay to him; ſuch hee needed not, but rather *adminiculum ſolenne*, a ſolemn and triumphal Throne, which it pleaſed him to aſſume for his greater Majeſty and glory.

4. And this cloud left him not, till it mounted him to Heaven. Into Heaven, ſaith the Creed, conſonant to that in *Acts* 1. 11. and *Luke* 24. 51. into the heavens, which yet

Epheſ. 4. 10. ſeems to bee higher, the Altitude to which he was exalted, was ὑπὲρ πάντων τῶν οὐρανῶν, ὑπὲρ above, and ἄνω aloft, above all the Heavens, even the higheſt of them.

That theſe Texts may be harmonious, know you muſt, that Heaven is ſubject to a double acception. For,

1. It is taken for thoſe common received Orbs, be they ten or eleven, it matters not; and to Heaven Chriſt may well bee ſaid to aſcend, becauſe his progreſs from below, was towards theſe Orbs above, *quaſi ad terminum*.

2. Or ſecondly, Heaven is taken for the *Empyreum* Heaven, called in Scripture *The City of God*. The ſeat of his holineſs, *Jeruſalem which is above: The Heaven of Heavens*, being above the reſt. And into this Chriſt being aſcended, may well bee ſaid to bee ὑπὲρ πάντων τῶν οὐρανῶν, becauſe hee hath under him all the other viſible Orbs, as his Footſtool. Rev. 21.

4. The reaſons of our Saviours Aſcenſion may bee theſe,

1. For his own honour. The Jews while hee was on earth, endeavoured to bring down his Name, Perſon, Power, but God hath righted him in all theſe; Lifted up his perſon, *Pſal.* 110 *Pſal.* 7. Enlarged his power, *Mat.* 28. 18. *Rev.* 5. 12. Exalted his Name, *Phil.* 2. 9. *Claritas humilitatis præmium.*

2. That hee might ſave, redeem, and work out our ſalvation to the uttermoſt, *Heb.* 7. 25. Do in Heaven for us what was to be done.

1. Be our Advocate and Interceſſor, 1 *John* 2. 2.

2. Send down the Holy Ghoſt. *John* 16. 7. *Epheſ.* 4. 12.

3. Be our Protector and Lord in Heaven, *Epheſ.* 4. 8.

3. That he might ſhew his Kingdome to bee eternal, heavenly, ſpiritual, *not of this world*, as the *Jews* expected, in which errour the Apoſtles were alſo involved, *Act.* 1. 6. Dan. 2. 44. Joh. 18. 36.

4. That he might exalt our Nature, For when Jeſus was taken to Heaven, our nature united to his perſon was thither taken together with him, and made ſuperiour to the Angels, for *to which of the Angels ſaid he, at any time.* Heb. 1. 5.

5. That hee might prepare a place even for our bodies, *John* 14. 2, 3. *John* 17. 24. At his parting hee ſent down his pawn, *viz.* his Spirit, by which he did deſcend to us, he took our pawn, our fleſh with him, to aſſure us we ſhould aſcend to him. At his riſing, he took to himſelf the keyes of hell and death, and let himſelf out, and all his: and ſo, now at his aſcending, he took to himſelf the keyes of heaven, and opened the Kingdome to all beleevers, *Heb.* 10. 20. In his aſcenſion *Dedicata ſunt noſtræ aſcenſionis primordia*, The beginnings of our aſcenſion were dedicated.

The Influence upon our life, is,

1. That wee aſcend after him: have our converſation in Heaven: bee Heavenly-minded: ſeek after, and ſavour the things that are above, *Col.* 3. 1. *Epheſ.* 2. 19. *Phil.* 3. 20. *Mat.* 6. 21.

2. That we defile not our bodies, and pollute our ſouls, for into that City no unclean thing ſhall enter, *Rev.* 21. 27. The Angels at his aſcenſion appeared in white apparel, with our Lord aſcended no pride, no malice, no wickedneſs, &c.

Act. 1. 10.

2. *Sits on the right hand of God the Father Almighty.*

This is the third Degree of our Saviours Exaltation. God is a Spirit, and hath neither right nor left hand. This then is ſpoken after the manner of men, who place him, whom they will moſt honour upon their right hand, as appears by the honour *Solomon* did to his Mother 1 *Reg.* 2. 19. The ſheep were ſet at the right hand, *Mat.* 25. and *Zebedees* wife was deſirous that one of her Sons ſhould bee placed on the right hand. So God is ſaid to place his Son on his right hand, purpoſing to him the greateſt honour, *Epheſ.* 1. 20.

An honour ſo great and peculiar to Chriſt, that it never was done to any creature, no not an Angel, *Heb.* 1. 13. By it hee is exalted to be,

1. King of Saints, *Rev.* 15. 3.
2. Judge of ſinners, *Act.* 17. 31.

3. Prince

3. Prince of our ſalvation, *Act.* 5. 11.
4. The High Prieſt of our profeſſion, *Heb.* 8. 1.

Now there was an union of his Regal power, and his Prieſtly Office, giving commands to his Church, and interceding with God for his Church, having power actually to beſtow that grace, and pardon, for which he intercedes. Of which, that wee may be the more fully perſwaded, The perſon before whom he intercedes, is, Heb 9. 24. Mat. 28. 18. 19, 20.

1. *A Father*, and therefore willing.
2. *Almighty*, and therefore able to grant what he asks.

The Influence upon our lives is this.

1. That wee hence learn the Art of aſcending, which is to deſcend firſt. For *God gives grace to the humble, and reſiſts the proud.* James. 4. 6. *Prov.* 3. 34.

2. That we give up our ſelves to bee ruled by his commands and inſtitutions, and to all that Rule under him. John 5. 23.

3. To offer our petitions by him, and depend upon his interceſſion. Heb. 4. 14, 15, 16.

4. To receive and make advantage of the Grace, which flows from him. Heb. 6. 11.

5. To look to him in all our temptations, and preſſures, and expect help from his right hand. Iſa. 26. 4, &c.

6. To honour the Son, as wee do the Father, to caſt our Crowns at his feet, ſtoop at his Scepter, live by his Laws, and follow him ſo here, that wee may ſit in his Throne, *Joh.* 5. 23. *Rev.* 4. 10. *Pſal.* 2. 10. *Rev.* 3. 21.

The 6th. Article of the Creed concerning *Chriſt.*

Jude 7. 14, 15. Acts 17. 32. 1 Theſ. 4. 16.

From thence he ſhall come again to judge both the Quick and Dead.

THis is the laſt degree of our Saviours exaltation, and it is future, raiſed hee is to the throne to be the Judge at the laſt day. There be three benefits that Chriſt confers upon his Church, one of Redemption, another of patronage, a third of Judicature: By his death and Paſ- John. 5. 22, 27

ſion

ſion wee are redeemed: By his aſcenſion hee becomes our Advocate, and Patron: And in this he is appointed to bee our Judge.

The day when he ſhall do this, is called the day of the Lord, 1 *Theſ.* 5. 2. and ſuch a day there ſhall bee, 2 *Cor.* 5. 10. and it is called his day, becauſe his Glory and Majeſty ſhall be moſt reſplendent in it.

There is a particular and a general day of Judgement.

Luke 16. from verſe 19. to the end.

1. A particular, that paſſeth upon every man immediately upon his death, when the Soul departed is ſet at Gods Tribunal, and called to queſtion for all thoughts, words, actions, *Rev.* 14. 13.

2. A General, of all men after the re-aſſumption of their bodies, which is here intended, and deſcribed, *Mat.* 25. 1 *Theſ.* 4. *Rev.* 20. 12.

2 Cor. 5. 10. Rom. 14. 10.

Of theſe ſome are departed before that day, call'd here Dead, and theſe muſt riſe again with their bodies to Judgement: All muſt appear. 2. Others ſhall bee living at that day, called here the Quick, and theſe ſhall not dye, but be changed onely; 1 *Cor.* 15. 51. 1 *Theſ.* 4 17. Of both kinds Chriſt muſt be Judge.

St. *Paul* acquaints the *Athenians*, *Acts* 17. 31. that God hath appointed a day in which he will Judge the world in Righteouſneſs: and this was one of the points hee reaſoned on before *Felix*, *Acts* 24. 25. And yet ſcoffers there are, that ask, *where is the promiſe of his coming*, 2 *Pet.* 3. 3. and their lives anſwer ſuch conceits, *Eccleſ.* 11. 9. *Wiſd.* 5. 6, 7. Now if the light of reaſon, nor the light of conſcience, nor the light of Scripture, nor the faith of Devils (for they tremble at it) cannot confute and convince ſuch Atheiſts, the laſt day appointed by God for the judgement ſhall do it, when *the Lord ſhall deſcend from Heaven with a ſhout, with the voyce of the Arch-Angel, and with the Trump of God*, 1 *Theſ.* 4. 16.

The reaſons why Chriſt ſhall come again to Judgement.

1. Becauſe this makes very much for his honour. The Jews and prophane men as yet objected his Croſs, his Paſſion;

paſſion and ignominious death, humble birth and life. Chriſt crucified is a ſtumbling-block to the Jews and Gentiles. Now that day will repair his honour, and ſhame his enemies. *They ſhall ſee him whom they have pierced*, and mourn. Zach. 12. 10.

2. That Gods Juſtice and Wiſdome in ordering the world might bee apparent. In this life though many wicked men have been made examples of Gods wrath, as *Pharaoh*, *Julian*, *Arrius*, &c. yet the moſt have deſcended into their graves in peace, ſpent their lives, and ended their daies in Riches, Mirth, Pleaſure. On the other ſide, good men have been under the Croſs, deſtitute, afflicted, tormented, martyred, *Heb.* 11. 36, 37, 38. That then it might appear to the whole world, that he was wiſe in his diſpenſations, and juſt in his re-tributions; this day ſhall make it manifeſt, when *Lazarus*, and all his ſervants for their light and momentary afflictions ſhall have an exceeding weight of glory, and *Dives*, and all ungodly men for their Riot, Pleaſure, Pomp, Oppreſſions, Cruelty ſhall be accurſed and tormented. This wee now preach and beleeve, but both thoſe that beleeve it, and beleeve it not, ſhall finde it true by experience. Luk. 16. 25. 2 Cor. 4. 16.

3. Many things now are hid and ſecret. *The heart of man is deceitful above all things, who can know it?* *Abſolon* pretends a vow, when hee raiſeth Rebellion againſt his Father: *Judas* kiſſeth Chriſt, when it is his intent to betray him: The Phariſee levens his face, faſts, and prayes, when his purpoſe is to devour a Widdows Houſe. All theſe things are yet in *occulto*, ſecret and many more, ſo that an Hypocrite may paſs with us for a good Saint. But that day will reveal all; Every mans work ſhall then bee made manifeſt, 1 *Cor.* 3. 14. Every mans heart ſhall then bee opened. Our Saviours words will bee made good, *Luke* 8. 17. *There is nothing ſecret, which ſhall not be made manifeſt, neither any thing hid, that ſhall not be known, and come abroad.* Jer. 17. 9. 2 Sam. 15. 7. Mat. 26. 49. Mat. 6.

4. The body together with the Soul partakes in the ser-
vice and dis-service of God, and ought therefore in justice
2 Cor. 5. 10. to partake of bliss and pain, which is hid and unknown,
should it alwaies lye in the earth. Our Saviour will there-
fore come again, and at his coming raise these bodies,
which being united to the Souls, shall receive their doom,
Mat. 25. 46. and in the open view of God, Men, and Angels, they that
Dan. 12. 2. have done good, shall go into everlasting bliss, and those
that have done ill to everlasting pain.

The Influence that this should have on our life is this.

1. To keep a perpetual watch over all our waies, to look that our lives bee holy, just, sober, because wee must give an accompt when Christ shall come to judge. 2 *Pet.* 3. 11, 14. *Luke* 12. 45.

2. To take heed that our accompts be even against his coming, because though wee expect a gracious, yet wee look also for a righteous Judge, one that is no accepter of persons. It is the Lord Jesus. 2 *Thes.* 1. 2. The Lord that gave the Law in terrour in *Mount Sinai*, will require a terrible accompt of it: and hee will bee Jesus a Saviour to none, but those who make a conscience, and do their endeavour to keep it. The Apostle thus presents him to us: The Lord Jesus taking vengeance in flaming fire. Meek as a Lamb, and yet the Lamb hath his wrath. *Rev.* 6. 16. A Judge upon whom the Spirit sets this Character. *Rev.* 2. 23. That will search the hearts and reines. These notions may carry us on not to disguise our actions with the colour of Religion, or vain-confidence of favour. For hee will try, sift, search all things, and without flattery or favour proceed according to every mans works.

3. Yet, if our heart can assure us, that wee serve him constantly, uprightly, sincerely, though with weak endeavours, and many failings, here is comfort for us that hee shall be the Judge of our sins, that gave himself, and dyed for our sins. Hee then that came to save, is not like to condemn; not them who beleeve in him, and shew their Faith and labour of love by a good life. Who shall accuse, who is

it

it that condemns? *Rom.* 8. 33, 34.

There is in that Reverend Biſhops Book of the Sabbath. Dr. Francis White, ſometimes L. Biſhop of Ely, *an excellent brief of mans Redemption by Chriſt, which, becauſe it may give much light to this myſtery, and to thoſe Articles of the Creed, which ſet it forth, I thought good to exſcribe it, and propoſe it in this place. It is extant. pag.* 197. *Saith he,*

Ephes. 2. 4. John. 3. 16. 1 John. 4. 9, 10.

1. *It is acknowledged that the work of humane Redemption was a moſt gracious and glorious work, and that in three reſpects.*

1. *a The fountain and original cauſe thereof, was the riches of the mercy of God, and the abundance of his love to mankind.*

a John 3. 16. Gal. 4. 4. Phil. 2. 6, 7, 8.

2. *It was effected by extraordinary means,* to wit, *not meerly by the word, and imperative power of God, but by the Miſſion, Incarnation, Humiliation, and paſſion of the onely and dearly beloved Son of God.*

Luke 2. 14.

3. *Becauſe the fruit, benefit, and effect thereof, was Glory and Honour to God Almighty: and Glory, and Honour, and eternal Happineſſe to every one which beleeveth and worketh good, both to the Jew, and Gentile.*

John 19. 3. Heb. 10. 14.

2. *The Doctrine of our Church is: that the Dearly Beloved Son of God, Jeſus Chriſt, made perfect our Redemption by his death:* to wit, *the whole work of mans Redemption, which was to bee performed by the payment of a price, and ſatisfaction for ſin. For this great work of humane Redemption was not effected by the Reſurrection of Chriſt, but by his obedience and ſacrifice upon the Croſs: and it was fully wrought and finiſhed upon the Paſſion-Friday, when, after our Saviour ſaid* Conſummatum eſt *It is finiſhed,* He gave up the Ghoſt.

1 Tim. 2. 6. 1 Cor. 6. 20. Joh. 1. 12. & 8 24.

3. *But beſides the price and ranſome paid by Chriſt our Saviour for the redemption of all men: It was neceſſary for mans actual deliverance out of captivity, that the fruit, effect, and benefit of Chriſts Redemption he* applyed and conferred. *For without this latter Redemption, the payment of a price only could have profited nothing.*

1 John 1. 7.

Now this work of Application, *and actual collation of the fruit of Chriſts paſſion and ſacrifice upon the Croſs, upon man, began to be in* heri, *in doing on the day of his Reſurrection, but it was not then finiſhed and perfected. For to the Conſummation*

thereof all theſe actions following were neceſſary.

1. *Our Saviours* Aſcenſion *into Heaven* Epheſ. 4. 8, &c.

2. *His* Interceſſion *for us at the right hand of God the Father.* Rom. 8. 34. Heb. 7. 25. 1 John 2. 1.

3. *The* Miſſion *of the Holy Ghoſt upon the Apoſtles and Primitive Church,* Acts 2. 4, &c.

4. *Apoſtolical* Preaching *of the Goſpel both to the Jews and Gentiles.* Luke 24. 47.

5. *The* Donation of Heavenly Grace *prevenient, ſubſequent, excitant, adjuvant, or cooperant.* 1 Cor. 15. 10. Phil. 2. 3.

Our Saviour then reſted not from the whole work of mans Redemption upon his Reſurrection day. For his actions of collation and application of the benefit, and ultimate effect of that Gracious work, had begining on that day: But they were multiplied, and continued afterwards, and ſome of them muſt continue to the worlds end.

Thus that Reverend Biſhop.

Article 8. Of the Holy Ghoſt.

I beleeve in the Holy Ghoſt.

HAving confeſſed our Faith in God the Father, and God the Son: The confeſſion of our Faith in the Holy Ghoſt very aptly follows, becauſe no man can call *God Abba, Father, but by the Holy Ghoſt: nor no man ſay Jeſus is the Lord, but by the Holy Ghoſt.*

Gal. 4. 6. 1 Cor. 12. 3.

The meaning of this Article in brief is this, I am fully perſwaded, that all thoſe things, which in the Scripture are ſpoken either of the perſon, gifts or graces of the Holy Ghoſt are certainly true, neceſſary to ſalvation, and therefore I commit my ſelf to his Tuition and Direction.

1. I Beleeve that he is God, the third perſon in the Trinity; not a vertue, not a gift, but a perſon: which is thus proved.

Acts 2. 4. Acts. 5. 3, 4. Acts 19. 2, 6. 1 Pet. 4. 14.

1. From our Baptiſm: for wee are to bee baptized in his

his Name, *Mat.* 28. 19. And wee cannot be baptiſed into any Name, but Gods alone. 1 *Cor.* 1. 13.

2. From the form of Benediction. 2 *Cor.* 13. 13. and we cannot bleſs by any name but Gods. *Numb.* 6. 27.

3. By the Actions in Scripture attributed unto him, Illumination, Regeneration, Conſolation, &c. Now *Actiones ſunt ſuppoſitorum*, Actions are proper to perſons, not vertues. Titus 3. Epheſ. 3. 5. 2 Theſ. 2. 13.

4. By his Attributes that are common to him with the other two perſons. Æternity. *Heb.* 9. 14. Omnipreſence. 1 *Cor.* 2. 10. Omnipotency. *Job* 33. 4. *Pſal.* 33. 6. *Pſal.* 139. 7. John 3. 5. John 16. 7.

2. Hee is Holy. 1 Pet. 1 15, 16.

1. In himſelf, that is, pure, without all mixture and compoſition, either of pollution or corruption. Luk. 1. 35.

2. Becauſe he is the Author of all holineſs and purity in us. All our holineſs being but a ray or effuſion of that ſanctifying Spirit, who works in us by his grace. 1 Pet. 1. 22. Titus 3. 5.

3. All excellent gifts whatſoever are from him, even thoſe common gifts of Nature, Art, or Reaſon, Strength, Courage. *Judg.* 14. 6. All Arts and Sciences. *Exod* 31. 3. Polity to govern 1 *Sam.* 11. 6.

But here we ſpeak of him, as he is the Lord and giver of life, or that ſpiritual life which is required of Chriſtians, of which we are to beleeve he is the Authour.

And to this life he is helpful two waies, both outwardly, and inwardly.

1. Outwardly by his Word, firſt inſpired into the Prophets, after into the Apoſtles, upon whom hee viſibly deſcended, fitting them with grace, and enſtating them with power, to plant, preſerve and govern the Church while they lived; and to appoint and ordain a Miniſtery, that ſhould ſucceed them to the end of the world. From the Commiſſion given to them, theſe now have power. 2 Pet. 1. 21. Luk. 12. 1, 2. Act. 2. 3, 4, 5, 7 Rom. 15. 19. Act. 20. 28. John. 20. 21. Mat. 28. 20.

1. To preach and baptize. *Mat.* 28. 19.

2. To confirm the baptized. *Act.* 14. 22. *Heb.* 6. 2.

Titus 1. 5. 2 Tim. 1. 6. 3. To administer the Eucharist, or Supper of the Lord. *Luke* 22. 19.

1 Cor. 12. 2 vers. 4, ad 14. 4. To exercise the power of the keyes of the Church either in Jurisdiction, or Ordination. *Matth.* 16. 19 *Joh.* 20. 23.

And these are called *Charismata*, *Gratiæ gratis datæ*, gifts that sanctifie not the man; but empower and enable him onely to execute a ministerial office.

2. But to those which shall be sayed hee affords not only an outward, but an inward grace, by which hee works effectually in the heart all saving graces. *Gal.* 5. 22.

Titus 3. 5. 1. By him we are at first regenerate in Baptism.
2. By him after confirmed. *Heb.* 6. 2. *Rom.* 8. 15, 16, 17.
Joh. 2. 27. 3. By him after renewed to repentance. 1 *Tim.* 5. 22.
4. By him taught all our life long, that we know not.
5. By him put in mind of what wee forget. *John* 14. 26.
6. By him stirred up in what we are dull in. *Cor.* 3. 6.
7. By him helped in our prayer. *Rom.* 8. 26.
8. By him relieved in our infirmities. *John* 14. 16.
9. By him comforted in our heavines. *John* 16. 7.
10. By him sealed to the day of Redemption. *Eph.* 4. 30.
11. By him raised again at the last day. *Rom.* 8. 11.

These are called *Gratiæ gratum facientes*, or χάριτες: such, by which the Holy Ghost shapes the heart within, justifies, sanctifies a sinner, clears the conscience toward God, and settles a welcome peace. In a word, such as makes a Gracious man.

John 16. 7. James 5. 14. Luke 4. 18. Ephes. 4. 1. From these operations he is called παράκλητος
1. An Advocate.
2. A Comforter.
3. An Exhorter.

1. An Advocate, settling a Ministry to pray and intercede for the people.

2. A Comforter, in divulging the comfortable news of the Gospel, containing the promises of grace and pardon to the comfortless.

3. An Exhorter, to walk worthy of our calling.

The

The Duties that this Article binds us unto, are,

1. That we acknowledge him by Faith to be the third person in the trinity, proceeding from the Father and the Son.

2. *a* That we expect all life, light, grace and holinesse from him. *a* James 1, 17, 18.

3. *b* By repentance and contrition, to have a heart prepared to receive the Holy Ghost. *b* Act. 2. 38.

4. To pray to God to bestow upon us his gifts and graces. *Psal.* 51. 10, 11. That may prevent, excite, and assist us in our Christian Profession.

5. That we submit to Gods Ordinances, and expect Grace that way he is pleased to bestow it: which is then done,

1. *c* When we are diligent in his Word. *c* Act. 10. 44.

2. *d* When we are obedient to the Pastours set over us by the Holy Ghost. *In voce hominis, Tuba dei.* The Gospel is Gods Trumpet at mans mouth. Act. 16. 14. *d* Heb. 13. 17.

3. *e* When we receive the Sacraments, being the ordinary Conduits to convey Grace unto us. *e* 1 Cor. 11. 28. *f* Act. 2. 38. 1 Cor. 5.

4. *f* When we submit to the Censures, or Discipline of the Church. 1 Cor. 4. 1, 2.

6. *g* That we call upon God, that his special Grace and assistance may go along with these his own Ordinances. *g* Eph. 6. 18, 19. 2 Thes. 3. 1.

7. *h* That we attend and wait for the approaches of the Spirit, whether the access be made by any outward or inward means. Luke 11. 13. *h* Act. 1. 4. Col. 3. 16.

1. *i* If it be outward in the Word or Sacraments, that we lay up the seed in our heart, and bring forth fruit with patience. *i* Luke 8. 1.

2. *k* If the Motion be more inward and secret, that then we resist it not, *l* Quench it not, nor grieve the Holy Spirit, whereby wee are sealed to the day of Redemption. *Ephes.* 4. 30. *k* Acts. 7. 51. *l* 1 Thes. 5. 19. *m* Heb. 5. 4. Ephes. 4. 11.

8. That Ministers be careful *to feed the flock, over which the Holy Ghost hath made them Over-seers.* Acts 20. 28. Rom. 10. 15. Jer. 23. 21. & 27. 15. Isa. 6. 5.

9. *n* That no man intrude upon any Administration of

of the Spirit, without a lawful vocation, and abilities, and gifts.

I beleeve the Holy Catholick Church. The Communion of Saints.

All the Articles before concern God. Theſe that follow are about thoſe Men, that with true Faith and obedience worſhip God: Set forth here under the Name of the Church, to whom alone the benefits following do belong, being the people whom Chriſt hath effectually Redeemed, and the Holy Ghoſt hath Sanctified.

Epheſ. 5. 25. 26, 27.

1. *The Church.*

The Subject is here the Church, in the Greek ἐκκλησία, from ἐκ out or from, and καλέω, to call: So that the word here ſignifies not a building, or houſe to which Chriſtians repair to perform in common, Divine and Religious duties. But it ſignifies the people themſelves, whom κύριος (the word whence Kirk or Church is derived) the Lord hath called out of the world, to be his peculiar people, over whom he challengeth, τὸ κύριος a Soveraign Authority: and who again out of the contemplation of his Soveraign power and dominion, are well content to do him homage, and obey his Laws and Ordinances.

Rom. 9. 25, 26.

This Church hath here two Attributes, { 1. Holy. 2. Catholique.

1 Cor. 12. 13. & 4. 27.

1. *Catholique.*

Καθολικὴ ſignifies univerſal: and under it the amplitude and largeneſs of the Church is comprehended, it being extended to all places, and all perſons. Formerly the Jews onely were his people, but now the partition wall is broken down, and all Nations, and all perſons in all Nations have a capacity to be of the Church of Chriſt. *Pſal.* 2. 8. *Iſa.* 2. 2. *Act* 10. 35. *Pſal.* 72. 8. *Dan.* 2. 34.

a Epheſ. 4. 4.

1. *a* This Church is but one, as it is in the *Nicene* Creed. One body knit together by one Spirit, under one Head. There is but one Lord, one Spirit, one Faith, one Baptiſm,

Inwardly

Inwardly then and eſſentially it is but one, but outwardly and externally you may ſay there bee many Churches, either National, or Congregational; who are bound to retain one Faith: but may differ in Rites and Ceremonies. Act. 20. Act. 15. 3, 4.

2. Farther yet in reſpect of the different ſtate and condition this one Church is { Triumphant, / Militant. } diſtinguiſhed into the Rev. 7. 14, 16. & 6. 9.

1. The Triumphant Church is that bleſſed company of Martyrs and Saints, whoſe warfare is finiſhed, and are entred into their *Maſters joy*, Heb. 12. 23.

2. The Church Militant is the Society of thoſe Chriſtians, who being diſperſed over the world, are alwaies in Arms, and War and fight againſt Chriſts, and their own ſpiritual enemies, and are onely in expectation of their Crown and Triumph. *Rev.* 1. 9. & 12. 11. 2 *Tim.* 4. 7, 8.

Now this Church Militant conſiſts of two ſorts of people, either of Profeſſors, or true Beleevers. For which reaſon it is compared to a *Net. Matth.* 13. to a *field*, to a *barnfloore*, to *ten Virgins*, whereof five were *wiſe*, and five *fooliſh Mat.* 15. Matth. 3. Mat. 18. 17. Mat. 13. 24. Luk. 3. 14.

1. Profeſſors are ſuch, who profeſs the Name of Chriſt, and are called Chriſtians, who yet may be for manners, prophane: for worſhip unſound and hypocrites: for doctrine Heretiques: for communion Schiſmaticks: All theſe belong to Chriſts Viſible Body. 2 Tim. 2. 19.

2. True Beleevers, who are truly and inwardly ſuch as they ſeem, and are called: For manners, pure and holy: for worſhip, ſound and ſincere: for doctrine, Orthodox: in communion united. All theſe are univocal parts of Chriſts Myſtical Body. Rom. 11. 4.

Further, both theſe conſidered together, make a Viſible Church. For outward Profeſſors are the object of the eye. Seen it is, and ſeen ever it ſhall bee, who they are that call themſelves Chriſtians. But who they are that in truth and ſincerity profeſs Chriſt, that truely repent, and

beleeve the Goſpel: that are of the number of the Elect and ſhall be really ſaved, this we ſee not. And in this reſpect we call the Church Inviſible.

3. To beleeve the Catholick-Church then, is to beleeve that there is a ſociety of Chriſtians diſperſed into all quarters of the world, who are united under Chriſt their head, formalized and moved by his *a* Spirit: matriculated by Baptiſm: nouriſhed by the *b* Word and *c* Supper of the Lord: ruled and continued under *d* Biſhops and Paſtours lawfully called to theſe Offices, who ſucceed thoſe upon whom the Holy Ghoſt came down, and have the power of the *e* keyes committed to them, for adminiſtration of doctrine and diſcipline. And who are bound to *f* Preach the word, to pray with, and *g* intercede for the people, to adminiſter the Sacraments, to ordain *h* Miniſters, and to uſe the Church-Cenſures. *Mark* 16.15,16. *Mat.* 28.19,20. 1 *Cor.* 4. 19, 20, 21. & *cap.* 5. 3, 4.

Act. 10.34,35. Mat.25.31,32. Eph. 4. 15,16.
a 1 Cor. 12. 3. & 11. 3.
b 1 Pet. 2. 2.
c Joh. 6.53,54, 55.
d Epheſ. 4 11. 2 Pet. 5. 2, 3.
e Act. 5. 8. 9. 1 Cor. 2. 4.
f 1 Tim. 4. 2.
g Joel 2. 17.
h Titus 1. 5.

2. *Holy.*

That is the ſecond Attribute. And ſo the Church is notwithſtanding all the wrinkles, and ſpots found in it; Becauſe,

1. The head of the Church Chriſt Jeſus is Holy, that knew no ſin, that did no ſin, and therefore the Corps united to ſuch a head may well be eſteemed Holy: ſhe hath *waſhed her robes in the blood of the Lamb.*

Iſa. 28. 16. Epheſ. 5. 26, 27. Rev. 7. 14. 1 Pet. 2. 9.

2. Of the real infuſions of Holineſſe, and gifts of Grace that proceeds from the Holy Spirit, which animates the parts. *Quæ partes ſunt, tribuuntur totæ totî ſecundum illam partem,* What belongs to a part only, may juſtly be attributed to the whole in reſpect to that part.

Epheſ. 2. 4.

3. All her adminiſtrations and powers are ordained to produce holineſſe. The Religion ſhe profeſſeth is an *i* Holy Religion: the Law holy, juſt and good.

i 1 Theſ. 4. 3. Pſal. 19. 7, 8. James 1. 27. Rom 7. 12.

4. For that actual and inherent Holineſſe, that is in the lives of the true Profeſſours. *You are waſhed,*

you

you are ſanctified, 1 Cor. 6. 11. They are born again, new Creatures, a reformed people. Epheſ. 2. 4. 2 Cor. 4. 5. 16. 2 Pet. 1. 4.

Though then the Church cannot be ſaid to be ἀναμάρτητος, ſpotleſs, without ſin, or holy, becauſe Original Sin, though it be waſhed away in Baptiſm, as touching the guilt, yet in act and root remains: Yet holy ſhee may well be ſaid to be, having obtained the Grace of Juſtification and regeneration. 1 John 1. 8. Rom. 3. 23. Rom. 7. 17, 20, 21. Heb. 12. 1.

1. For the holineſſe of Chriſt the Head, is imputed to *a* it, 1 *Cor.* 1. 30. *a* Heb. 7. 26, 27. Heb. 10. 22. to the end.

2. And ſhe again follows, endeavours, and ſtudies to be holy (though in much imperfection) by the grace of the holy Spirit, which is given to her. *Rev.* 22. 11. 1 *John.* 3. 3.

The influence this Article hath upon our practiſes.

1. *b* That we break not into parties, factions, ſchiſms, hereſies. *b* 1 Cor. 1. 10. 1 Cor 11. 17.

2. That we preſerve unity, charity, and brotherly love. *Act.* 2. 46. Epheſ. 4. 3.

3. *c* That we be obedient to the Church, and thoſe that have the overſight of us, in every particular, and *National Church*. *c* Heb. 13. 17.

4. That we follow after holineſſe, labour and contend for increaſe of grace, and all other duties of Chriſtian purity, God is our Father, the Church our Mother, both are holy, therefore we muſt be holy Children. *Levit.* 20. 7. *Gal.* 4. 26. 1 *Pet.* 1. 13. Heb. 12. 14. Phil. 3. 13. Heb. 13. 21.

2. *The Communion of Saints.*

Saints, is a word of that large extent, that it takes in them that are glorified in Heaven, and thoſe who are in ſome degree ſanctified on Earth. 1 *Cor.* 1. 2. Betwixt theſe there is a Communion, which is *Communio unio*, of which the Apoſtle *Eph.* 4. 4. gives us ſeaven heads, in which the communion of Saints doth conſiſt reſpectively. Act. 5. 9. Rom. 1. 7.

1. One body, meaning the myſtical body of Chriſt, the Catholick Church, to which all Saints are united. In that body then they communicate. 1 Cor. 12. 12. *ad finem capitis.*

2. One Spirit that animates them, of which all living members of the body participate. In that ſpirit they then communicate alſo. 1 *Cor.* 12. 12.

3. One hope of our calling: for all are called to the communion of Chriſt, and to eternal life. 1 *Cor.* 1. 26, 27. In the calling and end they communicate.

4. One Lord, not only by right of Creation, but Redemption. They then communicate in all the Relation, and muſt be this Lords ſervants.

Jude 4. 5. One Faith, one and the ſame Religion, one and the ſame profeſſion, and in this *common Faith once given to the Saints*, they communicate.

6. One Baptiſm, and in this they communicate alſo: for all were baptized in the Name of the Father, Son, and Holy Ghoſt.

7. One God and Father: One God whom they ſerve, and one Father whoſe Children they are, and in him they have a common intereſt.

Theſe are the moſt eſſential and internal Characters, in which the communion of Saints doth conſiſt, but yet another more external there is, by which they may bee more evidently known to bee of this communion, and this is their outward communication, for κοινωνία, which wee tranſlate communion, doth often alſo ſignifie communication. *Heb.* 13. 16. *Rom.* 15. 26. 2 *Cor.* 8. 4. 2 *Cor.* 9. 13. 1 *Tim.* 6. 18. In which places to communicate, is to give, impart, to diſtribute, to make another partaker of any gift, beneficence, liberality. Which for the object may have the ſoul or the body. So that the communion, or rather communication of Saints reſpects a liberality both ſpiritual and corporal.

2 Tim. 4. 2, 5. 2 Tim. 3. 16, 17. 1. Spiritually wee communicate to others, when in charity and piety we communicate to mens ſouls, advice, counſel, reprehenſion, pray for them, or with them, adminiſter to them the Sacraments, uſe the cenſures of the Church: in a word, any way apply unto them the means left in the Church to promote their ſalvation.

2. Corporally, we do them good, when we communicate

cate to the bodily indigencies of the poor *Saints*, as their neceſſities require. This done, *Act.* 2. 45. Commanded, *Rom.* 15. 26. 1 *Cor.* 16. 1, 2. 2 *Cor.* 8. 12.

The meaning therefore of this part of the Creed, is, that the Saints have in common, one God, one Chriſt, one Spirit, one Lord, one Faith, one Baptiſm, one hope: And that they communicate in all duties of charity, and piety.

The Duties from hence are,

1. *a* That we break none of theſe bonds of Unity, and make not a monopolie, of that which is in common.
2. *b* That we be charitable and liberal, and communicate to the neceſſities of the Saints.
3. *c* That we adviſe, counſel, exhort, edifie, reprove, do every ſpiritual office, one to another, that may promote any mans ſalvation, as our place and vocation requires.
4. *d* That we pray with and for one another. Hee that ſeparates, and hath not charity enough to joyn in prayer with other Chriſtians: or is ſo proud and malicious, that he will not pray for other Chriſtians, nay for all men, is not of Chriſts mind, that prayed for his perſecuters.
5. *e* That we praiſe God with and for one another.
6. That we imitate the Saints in Heaven, that praiſe God, and *pray in general* for the Militant Church on Earth; for it cannot be conceived, that they being united to the Saints on earth in charity, (which muſt needs bee heightned by their glorification, and the beatifical viſion) will omit this eſpecial teſtimony of charity.
7. That wee pray for the conſummation of all things, when the Saints in Heaven with the Saints on Earth ſhall be made perfect. *Heb.* 11. 40. 2 *Tim.* 1. 18.
8. That we delight in the ſociety of Saints, *Pſal.* 16. 3. and renounce all fellowſhip with ſin and ſinners, 2 *Cor.* 6. 17.
9. That wee bear one anothers burthens, infirmities. *Gal.* 6. 2. *Rejoyce with thoſe that rejoyce, weep with thoſe that weep.* Rom. 12. 15.

a Epheſ. 4. 3. Heb. 10. 25.
b Heb. 13. 16. Gal. 6. 10.
c 2 Tim. 4. 2. Heb. 3. 13.
d Eph. 6. 18. Gal. 5. 13. Act. 20. 36. Act. 4. 24. 1 Tim. 2. 1, 2. Numb. 16. 46. Mat. 6. 14. Iſa. 53. 12. Luk. 13. 34.
e Pſal. 111. 1. Rom. 1. 8. *Mortons appeal* 1, 2, 12. *fect.* 1. 1 Cor. 13. Rev. 6. 10.

10. *That no man lay a ſtumbling block, or an occaſion to fall, in his Brothers way.* Rom. 14. 13. That is, that we beware of ſcandalizing our Brother.

Remiſſion of Sins,

This Article of Remiſſion of ſins doth very aptly follow the Catholick Church, and communion of Saints, in that none ſhall have their ſins remitted, but thoſe who are in the communion of the Church. Chriſt Jeſus *ſhall ſave his people from their ſins.* Mat. 1. 21. We read, *Iſa.* 33. 24. of ſins to be remitted: but to whom? To them that dwell in *Her*, that is, the Church. And *Zach.* 13. 1. A prophecy there is, that *a fountain*, ſhould be *opened for ſin and uncleanneſs*; but it is reſtrained to the houſe of *David*, and the inhabitants of *Jeruſalem*.

1 John 3. 4. Every ſin is a tranſgreſſion of the Law, ἀνομία. The Law was firſt broken by *Adam*, and by him ſin entred into the world, and death by ſin, *Rom.* 5. 12. And ſo death paſſed upon all men, for that all have ſinned, being in his loyns, which is original ſin. This Law was, and is called the Law of *Nature*, which God firſt wrote in the heart, then in two Tables of ſtone. And of this there is made a ſecond breach by all man-kinde, actually, in thought, word, and deed, Numb. 15. 27, 30. ſometimes weakly from infirmity, ſometimes unwittingly from ignorance, ſometimes wilfully, out of perverſeneſſe, Pſal. 19. 13, 14. Mat. 5. 21, 22. and ſometimes preſumptuouſly, out of pride, and malice. Theſe are committed againſt God, againſt man, once, or often, diſhonour or hurt more or leſſe: So that from the cauſe from whence they riſe, and frequency of the Act, Jam. 4. 17. and the object againſt whom committed, or the wrong Mat. 25. 42. or damage ariſing from them, (whether a duty bee omit- Jo. 19. 11. ted, or an offence commited) they receive their denomination, and are called greater and leſſer ſins. But ſins they are howſoever, being tranſgreſſions of the Law.

Upon this breach of the Law there ariſeth a Guilt, and upon the Guilt, an obligation to puniſhment, for *qui tenetur crimine, tenetur etiam pœnâ.* For the firſt, the crime: all men are attached, for all have ſinned, *Rom.* 3. 23. And

are

are in the ſtate of Captives, and Priſoners, and bound to anſwer for their miſ-doings at the great and fearful Tribunal. Luke 4. 18.

Non fallam at this bar no man can plead, or ſhould he: the accuſer of the Brethren, and his own conſcience would ariſe and plead againſt him, *and if our heart condemn us, God is greater than our heart, and knows all things.* 1 Joh. 3. 20. Hitherto then *Tenetur*, hee is held and convicted guilty.

2. But yet full ſatisfaction hee may plead, The obedience of the Son of God both active and paſſive; Active in keeping and fulfilling every tittle of the law, and paſſive in ſuffering the wrath of God due for the breach of the Law: Out of which obedience ariſeth that actual Juſtice in Chriſt, that being imputed to us, in reſpect of that relation in which we ſtand unto Chriſt (hee and all his elect being taken for one body) God doth releaſe, acquit, and diſcharge the guilty priſoner. Rom. 4 25. 1 Peter 2. 22, 23. 24. Iſa. 53. 5, 6. 1 Cor. 12. 12. 1 John 1. 7. 2 Cor. 1. 21.

For upon this plea the Judge is pleaſed to remove out of his Court of Juſtice, and ſit down in his ſeat of Mercy, and there pronounce a ſentence of Abſolution, in ſtead of the ſentence of Condemnation, acknowledging the plea to bee juſt, which the faithful and penitent ſinner puts in: *viz.* That his onely Son *blotted out the hand-writing of Ordinances that was againſt us*; which was contrary to us, and took it out of the way, nailing it to his Croſſe. *Col.* 2. 14.

1. He ſate down, I ſay, in the Court of Mercy, when he pronounced this ſentence of abſolution or Remiſſion, becauſe it proceeded δωρεὰν, freely: freely from his grace. *Rom.* 3. 24. Now δωρεὰν ſignifies ſuch a gift or grace, *quæ cauſam juris antecedentem non habet.* Thus it is uſed, *Pſal.* 34. 19. And in this ſenſe applyed to Chriſt. *John* 15. 25. μισησάν με δωρεὰν, They hated mee without a cauſe.

And what cauſe did we give God to love us, or Chriſt to dye for us? what reaſon could there be on our part, of Gods εὐδοκίας, good pleaſure, or his ſons φιλανθρωπίας love to mankind? We are all ſuch as St. *Paul* deſcribes us, *Rom.* 5.

With-

5. *Without ſtrength, ungodly, ſinners, enemies*; and doth not God commend his love, that while wee were ſuch, Chriſt died for us? *ver.* 8. It is then *of grace and mercy* Chriſt is given to us. *Eph.* 2. 4, 5.

2. Beſides it was another part of grace and mercy to accept of the ſatisfaction of another perſon for us, to puniſh him, and let us go. In common juſtice *the ſoul that ſins muſt die*, but here the ſoul that ſins is ſet at liberty, and the perſon that never ſinned is put to death.

Ezek. 18.

Conſider then the caſe betwixt the perſon of the Father, and the Son, and no man dare call it a free Remiſſion, for the purchaſe was deare, and the price ineſtimable. But whatſoever it coſt Chriſt, it coſt us nothing, and ſo it is freely of Grace from Chriſt.

2. And to us it is freely grace from God the Father to a ſentence, I ſaid, from his mercy ſeat, not becauſe hee acquits us, and remits our ſin without a full ſatisfaction to his juſtice, or accepts that for perfect righteouſneſs, which is not perfect; but becauſe when hee might have exacted the uttermoſt farthing of us, the principal debters, hee receives the full at the hands of a Surety, and that Suretie his own dear Son, who had never offended or diſpleaſed him, *Mat.* 3. 17.

Iſa. 53. 6.
Heb. 10. 14.
1 Joh 2. 1, 2.

But here it muſt not bee forgotten, that upon the pronouncing this gracious ſentence of Abſolution and Remiſſion, hee covenants with all that hee abſolves, for new Obedience, that they *ſerve him in Righteouſneſs and Holineſs*, Luke 1. 71. That they become *new Creatures, put off the old man, and put on the new*: Deny *ungodlineſs and worldly luſts*, and live *righteouſly, and ſoberly, and godlily in this preſent world*. This wee call ſanctification which muſt inhere in us and bee perfect though not in degrees, yet in parts, which hee hath promiſed to accept, and will remit the imperfection for Chriſts ſake.

Rom 6.
Epheſ. 4. 22, 23, 24.
Titus 2. 12.
2 Cor. 4. 16.
1 Cor. 13. 12, 11.
Epheſ. 4. 14.
2 Pet. 2. 2.
Heb. 8. 12.

Remiſſion then of ſin imports two things.

1. A freedome and diſcharge from the law of ſin.
2. A freedome and diſcharge from the Law of death.

For

For in sin there is, as appears, *Rom.* 8. 2. a double Law or Power. 1. A Law *dominandi* of domineering. 2. A Law *damnandi* of condemning. But to those who are in Christ, both these Laws are made void, made null, and quite abrogated.

1. The Law of sin, by which it commands and domineers, is cashiered, for no regenerate man obeyes it in the lust thereof. Rom. 13. 14. Gal. 5. 16. 1 Pet. 2. 11.

2. The Law of death, by which Sin damned and condemned, is now of none effect, for by Christ the sting of death is taken out. Both which the Apostle punctually and comfortably hath thus expressed. *Rom.* 8. 1, 2. *There is no condemnation to those which are in Christ Jesus, who live not after the flesh, but after the Spirit. For the Law of the Spirit of life which is in Christ, hath freed them from the Law of sin and death. And upon it he sings his* ἐπινίκιον, or song of Tryumph, *vers.* 33. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth. Who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also makes intercession for us.* 1 Cor. 15. 55.

To beleeve then the remission of sins, is to beleeve those two great fundamental doctrines of Justification and Sanctification. Which in brief is this,

1. That God graciously and freely, without any merit or desert on our part, gave his Son to dye for the world. Rom. 3. 24.

2. That for his meritorious death and passion he remits the fault, absolves from the guilt, and acquits from punishment all penitent and beleeving sinners. 2 Cor. 5. 19. Act. 2. 38. 2 Cor. 5. 21.

3. That imputing to them the obedience of his own son and his righteousness, accounts them just in his sight. Phil. 3. 9.

4. That all who are justified, and thus acquitted, have holiness in some degree according to the condition of this life inherent in them. Which, though it cannot wholly discharge from sin, yet it frees from the dominion of sin, so that no justified person yeilds himself a slave and a vassall to sin, but resists its commands, mortifies, crucifies it, and makes it dye daily. Hee that hath this hope, purifies himself. 1 *John.* 3. 3. 2 Cor. 7. 1. Rom. 8. 5, 6. Col. 3. 3, 5. Rom. 6. 5, 6. 2 Cor. 5. 17.

2 Cor. 5. 18. And that of this Article we might have the greater ſecurity; God hath committed to his Miniſters the word of Reconciliation, to effect which, all, that he hath left in their hand and power, eſpecially tends.

1. His word he hath commited unto them, and that hath a cleanſing power. *Now you are clean, by the Word*
John 15. 3. *I have ſpoken unto you.* Preach they muſt, and the main part of their doctrine is Repentance, and remiſſion of ſinne, *Luke* 24. 47.

2. They are to pray *ex officio*, and one part of their prayer is Interceſſion; To ſtand betwixt the Temple and
Numb. 16 46. Altar, and cry, *Spare thy people O Lord, ſpare thy people.*
Numb. 25. 11. Joel 2. 17. *Aaron, Phinehaz*, ſtood in the gap, and made
Pſal. 106, 30. atonement: and the Presbyters are to bee called to pray over the ſick perſon, that the ſin he hath committed may be forgiven. *Jam.* 5. 14.

3. Come to the Sacraments, of which they are the Miniſters, Two they are, and both have remiſſion of ſins annexed to them, that is the Grace aſſured by theſe ſeals. *Go and baptize all Nations for Remiſſion of ſins*, that's the promiſe made to baptiſm: *This is my blood of the New Teſta-*
Act. 2. 38. *ment ſhed for you, and for many, for the Remiſſion of ſins*:
Mat. 26. 28. that's the Grace of the Euchariſt.

4. Laſtly, to the Prieſts hand hee hath delivered a key and the uſe of it is for the detention and remiſſion of ſin, *Whoſe ſins you remit, they are remitted.* Joh. 20. 23.

Caſt but up all this, and you ſhall ſee to what it will amount. The total will ſet forth unto us the infinite Juſtice and Mercy of God about ſin. His Juſtice that would not pardon a Sinner without ſatisfaction, firſt made. His Mercy and Readineſſe yet to grant a pardon, that hee would give his Son to purchaſe a Remiſſion for us; And that to paſſe over the ſecurity to us, hee hath left us his word to publiſh his will about it, inſtituted Sacraments to ſeal it, ordained us Prieſts, and left keyes in their hands, to adminiſter it. That ſo by the words dropt from their lips, by the prayers offered by their devout and charitable hearts, by the Sacraments conſecrated by their hands, by

the

the keyes left in their office, the full pardon and remiſſion of ſin might be made known, obtained, ſealed and delivered over to ſinners.

The Practical part of this Article.

1. To be thankful to God for our pardon. Rom. 7.24,25.

2. To give him the ſole glory of the purchaſe: acknowledging it to be his meer mercy, to ſend his Son for that end. Rev.5.8, 9,10.

3. Never to forget this mercy, that would while wee were yet ſinners, offer us pardon and grace. Pſal.139.5,6. Rom. 5.10, 11.

4. To ſet our ſelves ſeriouſly to perform the condition, on which remiſſion is promiſed and purchaſed for us, without which our pardon can never be ſecured to us. Rev. 2. 5. Act. 13. 48.

5. To continue in good hope, and never deſpair, that if we do our part, God will not fail to do his. John. 14. 1, 2.

6. To pray to God daily for Mercy and Remiſſion. Mat. 6. 12.

7. Highly to eſteem all thoſe waies and means, which God hath ordained in his Church to convey this pardon and remiſſion to us. Phil. 2. 29. Phil. 4. 8. Mat.13.44,45, 46.

I beleeve the *Reſurrection of the Body.*

Reſurrectio mortuorum, fiducia Chriſtianorum. The Reſurrection of the dead was the hope of the Fathers, and is the expectation of Chriſtians: *For if the dead riſe not, we are of all men moſt miſerable, our faith is vain, our preaching is vain.* *Tertul.* 1 Cor. 15. 17, 18, 19.

We in this Article then confeſſe, that there ſhall bee a future reſtauration, or riſing again of this ſame fleſh of ours out of the Grave, which being arreſted by death, was laid up in that priſon; ſo that all the dead are Priſoners of hope, that a day of delivery will come, when their bodies, ſecured in their tombs, ſhall be ſet free from this bondage of corruption,

1. The time when this ſhall be done is at the laſt day, when the Lord himſelf *ſhall deſcend from Heaven with a ſhout, and with the voyce of the Arch-Angel, and with the Trumpet of God, and the dead in Chriſt ſhall riſe firſt.* 1 Theſ. 4.4,16.

2. This is an Act of power, for it ſhall be done by the power of God, and of Chriſt.

1. As it proceeds from the power of God, ſo it ſhall have its effect upon all men, good and bad alike, for all muſt *appear, and receive according to what they have done in their body, whether good or bad.* Ezek. 37. The dry bones came again together, and lived again, but it was the power of Gods Spirit that did it; and the Apoſtle making mention of this act, *Phil.* 3. 21. referres it meerly to this cauſe. God ſhall do by the ἐνέργειαν, that mighty working whereby he is able to ſubdue all things to himſelf.

2. But as it proceeds from Chriſt, or the Spirit of Chriſt: ſo it ſhall have its effect upon the body of he Saints onely. They are in Chriſt, as in their head, and the Spirit of Chriſt is in them, as members of his body, and by this power they ſhall riſe and live. This is that the Apoſtle teacheth, *Rom.* 8. 12. *If the Spirit of him, who raiſed up Jeſus from the dead dwell in you, he alſo ſhall quicken your mortal bodies.* Obſerve, that the Apoſtle ſaith, ſhall raiſe, for the wicked, nill they, will they, ſhall be raiſed, but not by the Spirit of God that dwells in them: It is an act of meer Power, not of Grace; But of thoſe in whom the Spirit of Chriſt dwells, he ſpeaks otherwiſe. Their mortal bodies ſhall be quickened. There needs onely ſome power to ſtir, and excite the vital part; which, though dull and ſluggiſh, yet remains in them, as it is in trees that have their ſap in the root in the depth of winter, and being quickened, warmed by the heat of the Sun in the Spring, becomes active and ſhoots up into the branches: So alſo this ſeed or principle of life that dwells in the bodies of the Saints, even when they lye in the heart of the earth, being called up by the power of God, ſhall kindly and ſweetly diſpoſe them toward their reſurrection. Whereas then all may be ſaid properly to be raiſed, the Saints in a peculiar ſenſe are ſaid to be quickened, as having a kind of Energy preſerved in their mortal bodies by the Spirit of Jeſus. Quickening being the reduction of that to life, that hath life in it.

1 Cor. 15. 45.

3. And

3. And as it is an Act of power and muſt be, for *à privatione totali ad habitum non datur regreſſus*: ſo it is an act of Juſtice alſo, that the ſame body ariſe, and no other, that ſo that individual body which is a Co-partner in ſin, may bee puniſhed, and that which doth partake in righteous actions and ſufferings, may be rewarded.

The ſame body, I ſay, ſhall ariſe. The ſame for ſubſtance, but not for qualities, for freed it ſhall be not onely from ſin, but from all defects, *ad naturam non ad injuriam reddimur*. Diſeaſes, blindneſs, lameneſs, mutilation, &c. ſhall be taken away; and moſt likely it is, that man ſhall be reſtored to that integrity and perfection, in which the body of *Adam* was firſt created. Job. 19. 1 Cor. 15. *Tertul.*

4. In one word, it ſhall be a *Spiritual body*, 1 *Cor.* 15, 43. not moved by a natural principle, but by the Spirit of God, which ſpiritually conſiſts in this, as Divines have taught. *Pet. Mart. in Reg. 2. cap. 6. & Scholaſt.*

1. Immortality. Death ſhall be no more. *This mortal muſt put on immortality*, 1 *Cor.* 15. 53. and of this the reaſon given is this, when reward and puniſhment is eternal, the ſubject of theſe muſt be eternal and perpetual alſo.

2. Glory, ſplendour, brightneſs, or clarity. They *ſhall ſhine as the Sun*, *Mat.* 13. 43. Be like our Saviours body, *Phil.* 3. 21. *He ſhall change our vile bodie, that it may bee like his glorious body*, and what the quality of that is, was ſhewed in his Transfiguration, when *his face did ſhine as the Sun, and his raiment was white as the light*. Mat. 17. 2.

3. Agility, nimbleneſſe, quickneſs. No motion quicker. *They ſhall follow the Lamb whereſoever hee goeth*, which motion in him being very ſpeedy, the motion of their bodies muſt needs be very ſpeedy alſo, ſo that no gravity or ponderoſity of the fleſh ſhall be able to retard them. In the book of *Wiſdome*, it is thus expreſſed. *Wiſd.* 3. 7. *They ſhall run to and fro, as ſparks among the ſtubble*. From Chriſts Body when hee walked on the waters, and when hee did aſcend to Heaven, as it is conceived, all heavineſs was removed, as it ſhall be in the Saints of God at the laſt day, when they ſhall meet the Lord in the Aire. Rev. 14. 4. 1 Theſ. 4. 17.

4. Impaſſibility, nor cold, nor heat, nor diſeaſes, nor griefs, nor paſſions, ſhall moleſt them, or diſturbe them. *It is ſown in corruption, it is raiſed in incorruption.* As for thoſe paſſions and ſenſes, which perfect the nature of man, and helps it, no way hurt it: Theſe ſhall remain after the Reſurrection, but ſo ordered and regulated, that man from them ſhall receive no prejudice.

1 Cor. 15. 42, 43, 44

5. Subtilty, which is not ſo to be underſtood, as if the bodies of the Saints ſhould be turned into an airy body, but all groſſeneſs and feculency ſhall be tranſparent as the ſun, and ſhall as near come unto the nature of a Spirit, as it is poſſible for a body; *It is ſown a natural, but it ſhall be raiſed a ſpiritual body.* 1 Cor. 15. 43.

The Practical part.

1. To keep our bodies in a riſing condition, not polluting theſe Temples of the Holy Ghoſt, with ſloth, drunkenneſſe, luſt, or ſpot of ſin, but in all purity, and ſobriety to prepare them for this heavenly condition, which wee expect.

2 Cor 6. 16, 17. 1 Cor. 3. 16, 17.

2. That ſince they ſhall be ſpirittual, wee inure them to the directions of the Spirit, and make them tame, and tractable to comply with it.

1 Cor. 9. 27.

3. That we comfort our ſelves in our death, and in the departure of our friends, with what is written. *Job* 19. 25. 1 *Theſ.* 4. from 13. to the end.

4. That we ſuffer patiently even to death, for if we *ſuffer with*, and for *him*, we *ſhall reign with him*. Rom. 8. 17. Job 49. 27.

5. That we pray to God for the conſummation of all things, that they, whoſe ſouls are at reſt, may have their bodies joyned to their ſouls, that they with us, and wee with them may be perfect.

Rev. 22. 20. Heb. 11. 40.

6. That we be thankful to God for his revelation and promiſe, which was unknown to the Heathen, and being preached unto them; ſeemed ridiculous. *Acts.* 17. 18. and 32.

1 Theſ. 3. 6, 13.

And

And the life everlaſting.

All, good and bad muſt receive their bodies again, and riſe: But the condition of good and bad is not the ſame. For *they that have done evil, ſhall riſe to the reſurrection of judgement*, or damnation: But *they that have done good, unto the reſurrection of life.* Joh. 5. 24, 25, 29. Rev 20.12. 13.

In this clauſe is ſet forth unto us the happy ſtate of thoſe that dye in the Lord, who after this life, ſhall have everlaſting life.

Our life in this world is foured with two conditions. 1. It is ſhort, momentany, finite. 2. It is full of miſery, trouble, ſorrow, care, anxiety: ſo that it cannot be rightly called *vita vitalis*, becauſe *non eſt vivere, ſed valere vita.* Upon which ground we call the life of damned ſpirits a death. Becauſe though they live, and live for ever, yet they liye not well, they live in pain and ſorrow. That life which is reſerved for Gods ſervants, is free from both theſe inconveniences.

1. For it is everlaſting, an infinite, endleſſe eſtate, and then, nor ſhort, nor momentany, *Joh.* 3.16. *Joh.*5.11. 1 *Pet.* 1.4. Mat. 25. 10. Rev. 14. 13. Pſal. 16. 11. Pſal. 17. 15.

2. And it is properly a life, a life of joy, a life of reſt, content, peace, bliſs, felicity. Mat. 5.

And this felicity is in Scripture ſet out unto us two waies.

1. Negatively, or privatively, *Rev.* 7. 16. They ſhall hunger and thirſt no more, neither ſhall the Sun give light to them, or any heat, *Rev.* 21. 4. *God ſhall wipe all tears from their eyes*, and there ſhall be no more death, nor ſorrow, nor crying, nor pain. *No more curſe*, Rev. 22. 3. *No night there, verſ.* 5. Any thing that might abate, allay, or retard their happineſs, ſhall be removed. ἄφεσει, *By removing of evil.*

2. Affirmatively or poſitively, which felicity is of two kinds. θέσει, *By poſition or ſetling us in all good.*

1. Eſſential, that conſiſts in the viſion of God, 1 *Cor.* 13. 12. who being the fountain of perfecti-

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on, muſt neceſſarily from him receive all perfe-ction.

1 Cor. 2. 9. Iſa. 64. 4.

2. Acceſſory, joy, ſecurity, reſt, honour, and thoſe happineſſes before mentioned, to glorified bodies. In a word, that which *eye hath not ſeen, nor ear hath heard, neither hath it entred into the heart of man to conceive*, that God hath prepared for them that love him.

The Practical part.

2 Cor. 5. Phil. 3. Rom. 8. 18.

1. That we weigh and ponder theſe two eſtates together, this life, and that we hope for in Heaven: the ſhortneſſe of this, and the continuance of that: the trouble of this, and the reſt in that: And therefore wee never forfeit that eternal bliſs or incur the danger of eternal woe, for any tranſitory joy, honour, gain, eaſe: No not to enjoy that happineſſe, we refuſe not the croſs it ſelf.

Heb. 12. 1, 2.

2. *Momentum eſt hoc unde pendet Æternitas.* True it is, that this life is but a moment, but yet ſuch a moment, that our eternal well-being receives its riſe and firſt motion from it. *This day*, ſaith our Saviour to *Zacheus*, *is ſalvation come to this houſe*. This day, *i. e.* That very day, when *Zacheus* became a convert. Wiſdome then it will be ſo to improve every moment of this preſent life, that it may be a foundation for eternity.

Luk. 19. 9. John. 5. 24.

The end of the Explication of the CREED.

THE

The Second Part OF THE *CHURCH-CATECHISM*, THE *TEN COMMANDEMENTS*,

And The Expoſition of them;

In which is taught the Duty of Obedience to God, and to Man.

YOu ſay your God-fathers, and God-mothers did promiſe for you in your Baptiſm, that you ſhould keep Gods Commandements

Tell mee how many there be?

Anſw. *Ten.* Which for this reaſon is called the Decalogue, or ten words. And the breviate of theſe ten in the Goſpel is Love. *Thou ſhalt love the Lord thy God, and thy Neighbour as thy ſelf.* Luke 10. 27. *Love* is a debt, and it *is the fulfilling of the Law.* Rom. 13. 8, 10.

This Law is ſometimes called the Law of Nature, ſometimes the Moral Law, and ſometimes the Law of *Moſes.*

1. It is called the Law of Nature, becauſe the good or evil actions commanded or prohibited in it, may bee re- Rom. 2. 14, 15.

Dr. Franciſc. White, de Sab. pag. 29, 30.

ſolved into ſome dictates, or principles of natural reaſon, imprinted in mans heart at the Creation.

1. The commands of the firſt Table require Fidelity, Reverence, Honour, Worſhip to be rendred to the Almighty God: and they forbid Idolatry, Superſtition, Blaſphemy, Prophaneneſs. Now all theſe duties are grounded, and may be reſolved into ſome dictates and principles of reaſon, and therefore wee may well call the Law, that regulateth theſe actions, Natural.

For becauſe the true and everlaſting-God, is the ſupreme Lord and Governour of the whole world, and of man in particular; and becauſe man hath his being, his power, his preſervation, his well-being and happineſs from him: and further yet, becauſe man is in ſuch manner ſubject to God, as that this great Lord and King hath abſolute power over him, ſo that hee can ſave and deſtroy him, reward and puniſh him, according to his own will and good pleaſure:

Upon theſe grounds and reaſons it is moſt juſt, ſafe and beneficial, according to the Rule of Natural underſtanding, that man, being Gods Creature, Subject, Servant: do render unto his ſupreme Lord, Protector, Creatour, Governour: fidelity, ſervice, fear, reverence, obedience, love.

2. The duties of the ſecond Table are as eaſily reſolved into principles drawn from Nature and Reaſon, which is this, Do as you would bee done by. Being a ſuperiour, you expect to bee honoured, not diſhonoured. Therefore honour, and do not diſhonour a Superiour. Wronged no man would be, in his life, in his wife, in his goods, or good name; therefore in theſe, ſaith Reaſon, Wrong not another. Covet not thy neighbours wife, goods, &c. Becauſe thou thy ſelf art offended, if another man ſhould covet thine. Evident then it is, *Eadem Dei & naturæ vox*, that the voyce of God and nature in theſe things is the ſame, *Rom.* 2. 14.

2. It is called the Moral Law, becauſe it belongs *ad mores*, being a juſt Rule or meaſure impoſed by God, directing and binding to the obedience of things holy, honeſt and

and juſt, *Rom.* 7. 12. It teacheth us to live *righteouſly, ſoberly, godlily in this preſent world*, and to avoid all ill manners that are contrary to theſe.

3. It is called the Law of *Moſes*, becauſe that *Moſes*, after the firſt Tables, in which they were written by Gods own finger, were broken by him, *Exod.* 32. 19. they were by Gods command by *Moſes* written again, and by him delivered to the children of *Iſrael*, for a perpetual and a ſtanding Law. Exod. 34. 27, 28.

To be a perpetual and a ſtanding Law, I ſay: for though by Chriſt the curſe and malediction were taken away: for it hath no *power to condemn thoſe who are in Chriſt*, Rom. 3. 19. and 8. 1. and 33. Yet the obligation yet remains; for Chriſt *came not to deſtroy the Law, but to fulfil it*, Mat. 5. 17. and in the ſame Chapter impoſeth it. *But I ſay unto you, &c.* And the Apoſtles eſtabliſh the Law, 1 *John* 2. 4. *Rom.* 12. 7, 14. and 3. 31. and urge the Law, as a Rule for good and evil. 1 *Cor.* 9. 9. *Epheſ.* 6. 1. 1 *Cor.* 14. 21. *Jam.* 2. 8, 9, 11.

Queſt. *What then doſt thou chiefly learn out of this Law, or in theſe ten commandements?*

Anſw. I learn two things.

1. *My duty towards God.*
2. *My duty towards my neighbour.*

Queſt. *How many Commandements teach you your Duty to God?*

Anſw. The four firſt Commandements, ſo that this firſt part of the Law ſeems to mee not unlike the River that went out of *Eden*, to water Paradiſe, and from thence it was parted, and became into four heads.

1. The firſt teacheth us the duty wee are to perform to God inwardly. From the heart to acknowledge him for God, our God, and to bee but one God.
2. The ſecond ſets us a Rule for our outward religious adoration, that wee fall down before him, and him alone as God. And abhorre the Adoration of all Idols and Images.
3. The third directs our Tongue and Speech, that

we acknowledge his Name to be holy and reverend, and therefore take it not into our mouths in vain.

4. The fourth commands us to ſet out a ſufficient and convenient time to his ſervice, eſpecially to obſerve that day that is appointed to that purpoſe.

And the manner how theſe duties are to bee performed, are, with all the heart, all the ſoul, all the ſtrength. *Luke* 10. 27. With the heart, that is, freely and Cordially, not out of coaction, or compulſion: with the ſoul, that is, underſtandingly not ignorantly, and out of cuſtome: with ſtrength, that is, ſo far as wee can, not lazily, remiſſely, coldly. Laſtly, with all theſe, for God will have all, or none at all, he will admit of no co-partner, or corrival in his ſervice.

Queſt. *How many Commandements teach you your duty to your Neighbour? that is, to any one that bears the face of a man.*

Anſw. The ſix laſt called the ſecond Table.

This neighbour is either a
- Superiour, and your duty to him, is enjoyned in the fifth Command. *Honour thy Father and Mother.*
- Inferiour or equal; and he may not be wrong'd,
  1. In his own perſon. Com. 6.
  2. In his wives perſon. Com. 7.
  3. In his goods. Com. 8.
  4. In his good Name. Com. 9.
  5. In purpoſe or intent, motion, or deſign. Com. 10.

But before we come to interpret every one of theſe Laws in particular, ſome general Rules are neceſſary to bee ſet down, which being underſtood and remembred, will give great light and eaſe to the interpretation of the whole; and they are theſe.

Joh. 5. 23, 24. Mat. 22. 37. 1. Such as the Law-giver is, ſuch is his Law: but he is a Spirit, and therefore the Law is ſpiritual, and reacheth unto the powers of the Soul, and chargeth the hearts and thoughts

thoughts with obedience, as well as the outward man. Humane Laws bind the hand and tongue: the Divine, the heart. It chargeth the underſtanding to know every duty, the memory to retain every duty, the will to chuſe the better, and leave the worſe, the affections to love what God loves, and hate what he hates. Joh 19. 7. Heb. 10 16.

2. *Nullum præceptum conſiſtit in indiviſibili.* A great latitude then every precept hath, and though briefe in words, is very large in contents, far more being commanded, or forbid, than is named. For the extention of any command, obſerve,

1. That every command is both affirmative and negative: under the affirmative, all duties that can bee reduced to that *Præcept* are commanded, and all the breaches forbidden: and under the negative all the breaches are forbidden, and all the contrary duties commanded. Mat. 5. 21, &c. Mat. 4. 10. Epheſ. 4. 31, 32.

2. In any precept, whenſoever a duty or a ſin is commanded or forbidden, all the degrees of that ſin or duty, all the cauſes, antecedents, conſequents, circumſtances, occaſions, provocations, furtherances, are commanded or forbidden alſo. 1 Theſ. 5. 22. Mat. 25. 27, 30.

3. That every Commandement is to receive interpretation from the end. For, *Finis dat amabilitatem menſuram, ordinem mediis*; The end ſtirs up love, ſets a meaſure and order to the means; as, *Thou ſhalt not kill*; The end is for the preſervation of mans life, and the reſtraint of cruelty. Here then a man is bound to fly whatſoever ſhall hurt, and to do whatſoever may preſerve the life of man: and the like is to be ſaid of the reſt.

3. That the Negative binde, *ſemper & ad ſemper*, i. e. they oblige perpetually, and may upon no occaſion, and at no time be diſpenſed with: as, *Thou ſhalt not kill*, *Thou ſhalt not ſteal*, &c. Alwaies, and in all places binde: for they are acts of ſin, and cannot in any time or place bee well done. But the affirmative bind not *ad ſemper*, to all times: but are to bee performed readily, and with a willing mind at all hours and ſeaſons, when matter and circumſtances require them to bee done. Thus thoſe com-

1 Theſ. 5. 17. Phil. 4. 4. mands are to bee underſtood, *Pray alwaies, Give thanks alwaies, Rejoyce in the Lord alwaies*, &c. that is, habitually, or in a ready diſpoſition of mind and will, not abſolutely alwaies. For there is a time to labour, as well as to pray, and a time when God *will have mercy, and not ſacrifice.*

Mat. 9. 13. Hoſ. 6. 6. 4. That moſt of the commands are given in a Negative form, to put us in mind of our inclination to ill that ought very greatly to bee reſtrained, and firſt rooted out, before wee can be capable to do good, *Ceaſe from evil firſt, then learn to do good.*

Iſa. 1. 16, 17. 5. That they are given in the ſecond perſon ſingular. *Thou* ſhalt have no other Gods, &c. that no man ſhift off the command from himſelf, as if it concerned him not. For 'tis an uſual put-off, That which is ſpoken to all, is eſteemed as ſpoken to none.

6. That they are given in the future tenſe, as being not onely given to them who then lived, but to all ſucceeding Generations.

Deut. 6. 7. 7. That the five firſt have reaſons added to them is 1. That we may know that our own reaſon is much darkned and muſt be quickned before we ſhall do our duty cordially, to God and our Superiours. 2. That we know that God puts nothing upon us, but what is reaſonable, and ſuch, as if we hearken to reaſon, we ſhall judge fit to be done. 3. That theſe reaſons drawn from rewards and puniſhments, are moſt powerful.

8. But among all reaſons, that prefixed in the preface, *I am the Lord thy God*, &c. muſt needs be moſt efficacious, and of largeſt influence. For hee that ſhall truly lay that to heart, that it is God, his God that commands, cannot chuſe but be ready to obey.

The Preface to the Commandements.

Catech. The ſame which the Lord ſpake in the 20th. chapter of *Exodus*, ſaying: *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the houſe of bondage.*

By this preface.

1. There

1. There is first a terrour strucken into us, that we take heed to what follows. For these are not the words of a mortal man, but of the eternal God. The same, the very self same, which *Jehovah* spake in lightning, and thunder, and the voyce of a Trumpet drowning that thunder, upon Mount *Sinai*, when the smoke ascended, the fire flamed, and the Mountain trembled, and all the glory of Heaven was turned into terrour. God, by publishing his Law in this manner, would have all, to whom it was given, know, that they have not to deal with an impotent Law-giver, that can more easily command than punish; but with such a Potentate that can command Heaven, Earth, Fire, Aire, in Revenge of the breach of his Law, for the breach of this, hee will call all men to an account: and if hee were so terrible in proclaiming, how fearful will his presence be, when he comes as a Judge to call for an account of this Law? That day will be full of horrour to all Rebels. *Heb.* 12. 18, &c. Exod. 19. 20.

2. A ground laid for obedience, in the following words, in which consider,

1. That he is the Lord, *Jehovah* ὁ ὤν. A Lord absolute and independent, one of himself, all other things being from him in Creation, Direction, Preservation. At all times, in all places a munificent, bountiful Lord. A Lord that had power and authority enough to make a Law. Such a Lord then ought to bee heard, when hee speakes to his servants, and they are to obey him.

2. If this reason from his greatness move not, then hee labours to gain their and our attention and good will from his goodnesse; that this great Lord, was their God, *I am the Lord thy God*, Thy God by covenant with *Abraham*. 2. Thy God by propriety. The Nations had every one their Gods and Idols, but hee was the God of *Israel*, and whom should a people hear speak, but their God?

3. Lastly to gain attention, hee puts them in minde, how lately he brought them out of *Egypt*, a *house of bondage*. And these reasons are as powerful to move us to be obedient to this Law, as they could bee to *Israel*. For he is

is our Lord, as he was theirs, and then wee being his ſervants, muſt hear him ſpeak, and obey him. Hee is our good God that hath made a covenant with us before many Nations of the Earth, why then ſhould we not obſerve his Statutes, and keep his Laws? The delivery indeed from *Pharaoh* and the *Egyptian bondage* literally concerns *Iſrael*,

Col. 1. 13. but hee hath beſtowed upon us a greater favour, ſent us a more beneficial deliverance, having *tranſlated us out of the*

Luke 1. 79. *Kingdome of darkneſs, into the Kingdome of his dear Son*, and enlightened us *that ſate in darkneſs, and in the ſhadow of death*. A benefit that ought never to bee forgotten, and never to be requited with diſobedience and rebellion to his Laws.

Ægypt ſignifies darkneſs, and may aptly bee a type of ſin, which is a work of darkneſs. 1. Either becauſe it is committed againſt God who is light, by the ſuggeſtion of the Prince of darkneſs. 2. Or becauſe too often committed in the dark. *They that ſleep, ſleep in the night, and they who are drunk, are drunk in the night.* 1 Theſ. 5. 7.

Mat. 25. 30. 3. Or elſe becauſe it deſerves to bee puniſhed with eternal darkneſs.

The Devil is too like *Pharaoh*, that hath alwaies ſought to kill the male-children of Chriſtianity in the birth: of which purpoſe when hee faild, hee loaded the backs of the Primitive Chriſtians with rods, and hard tasks, never ceaſing till hee purſued them to death. From which when it pleaſed God to deliver his people, and give them reſt, then hee ſets upon them with another ſtratagem, and labours to bring them under again by transforming himſelf into an Angel of light: ſo that if poſſible by any means

2 Cor. 13. 14. he may make them his Captives, and Bond-ſlaves to ſin.

But from this Darkneſs, from this Tyrant, from this Slavery, the Lord our God hath delivered us. And our

2 Tim. 2. 26. deliverance exceeds that of *Iſrael* in three reſpects. 1. Theirs was from the captivity of their bodies: ours from the bondage of our ſouls. 2. Theirs from *Ægypt* onely, and the

1 Pet. 1. 18, 19. tyranny of man: ours from hell and the tyranny of the devil. 3. They were redeemed by ſtrength of arm, by ſigns, and wonders, without any price at all: but he bought and paid

paid for us with his own blood: *Juſtitia opus erat, non potentia.* It was a work of Juſtice rather then Power.

As therefore our deliverance was greater, the benefit greater, and the means by which it was done more miraculous: ſo it ſhould caſt upon us a ſtronger obligation to hear and do whatſoever our Lord God ſhall command us.

And now hearken to what he commands.

The firſt Commandement.

Thou ſhalt have no other Gods before mee.

At this time, when *Iſrael* came out of *Egypt*, all Nations had corrupted their waies before God, and though Atheiſm had not prevailed, nor doth yet, over any whole Nation. For *nulla gens tam barbara, &c.* there never was any Nation ſo barbarous, which did not acknowledge, and worſhip ſome God or other; yet among the *Chaldæans*, *Philiſtines*, *Ægyptians*, their Gods were multiplied, and were according to the number of their Cities: at laſt the number of the Heathen Gods grew ſo great, that *Varro* reckons up 30000. That then the *Iſraelites*, or Gods people, for the future, ſhould not chuſe and adore any ſtrange Gods: It pleaſed the God of Heaven to give this ſtraight charge, *Thou ſhalt have no other Gods before mee.* *Cic. de natura Deorum.*

From the end, it muſt receive its interpretation. And the end is, that God alone over his people bear rule, and wholly injoy his authority. And to effect this end, hee commandeth all impiety, and all falſe opinions, concerning his Deity, to be far removed from us: and he enjoyneth himſelf to bee worſhipped and adored by us in the true practiſe of godlineſſe.

Commanded we are here,

1. To have a God: In that is religion.
2. To content our ſelves with one God, and no more: In that is Unity.
3. To have the true God for our God, and no other: In this is Truth. So that God commands us here

to bee Religious, and to embrace one true Religion.

1 Cor. 13. The chief Acts of which are reduced to these heads, { Faith, Hope, Love.

1. Faith, by which we know, assent, and trust to God. Infidelity, ignorance, doubting, errour, heresie, apostacy, are enemies to faith.

2. Hope is an expectation of those things which God hath promised. Despair, impatience, murmuring, and presumption are inconsistent with hope.

3. Love is an affection that ariseth from the goodness of God. And the opposites to it are, The love of the world, the love of a mans self, prophaneness, superstition, base and servile fear.

The Duties then of this Commandement are in respect of 1. Faith.

a Jer. 9. 24. Hos. 13. 4. Psal. 143. 8. b Prov. 1. 4, 7, 22, 29.

1. *a* To know God, for if we know not God, we neither can beleeve in him, hope for any thing from him, nor love nor worship him, &c. Take away knowledge, and take away all *b*.

2. That wee know God, as he hath revealed himself in his word, and his works, *Joh.* 17. 3. To acknowledge him to be such a God in his essence, in his attributes, in his persons, as the Scriptures have taught us.

c 2 Chron. 20. 20. Isa. 26. 1, 2. d Hab. 3. 16. Psal. 4. 4. Ps. 22. 4, 5, 8, 9. e Amos 3. 8. Ephes. 4. 14. f Zeph. 3. 12. Isa. 38. 21. g Mat. 4. 4. Rom. 4. 21. Heb. 6. 18.

3. *c* To beleeve all his Revelations, to adhere to his promises, to stand in aw of his *d* judgements, and to tremble at his *e* threats, and to obey his directions.

4. *f* To put our whole confidence in him, and continually to depend upon him and his providence.

5. *g* To proceed toward our lawful ends, by such means as hee hath appointed.

And these are the main acts of Faith, which is grounded especially on God's Veracity, Omnipotency.

2. Hope

2. *Hope.*

6. *a* That with patience we submit to the will of God in all things, *Mat.* 6. 10. *a* Luk. 21. 19. 1 Sam. 3. 18.

7. *b* That with alacrity wee undergo afflictions, and do not fret our selves and murmur under the crosse. *Isa.* 30. 15. *b* Mat. 5. 11, 12. Psal. 37. 2, 7. Isa. 26. 20.

8. *c.* That we seek not revenge, but commit our cause to him that judgeth righteously. *c* Deut. 32. 35. Rom. 12. 19.

9. *d* That wee joy and delight in God. *Heb.* 3, 6. 1 *Pet.* 1, 3, 6. *d* Isa. 49. & 43. 13. Isa. 25. 1. Numb. 23. ab 18. ad 23. Zeph. 3. 5. Deut. 7. 7, 8, 9, &c.

And these are the main Acts of hope, which is grounded on Gods Mercy and Truth, Immutability, Justice.

3. *Charity or Love.*

10. *a* That we love God above all things, and for himself, *Deut.* 6. 5. & 10. 12. *a* Exod. 20. 20. Rev. 3. 19.

11. *b* That we obey him, and fear him, and be zealous for him. *b* Phil. 3. 8.

12. *c* To esteem, prize, and value God more than all. *Mat.* 10. 37. *c* Gen. 39. 9.

13. *d* To do any thing, or suffer any thing rather than displease him. *d* Psa. 51. 10, 11.

14. *e* To be afraid to lose his favour, and grieve for his absence. Joh. 20. 13. Isa. 26. 27.

15. To have a care to recover his love again. *Psal.* 132. 4.

16. Not to think the time long wee serve him.

17. *e* To hunger and thirst after him, and his sanctifying Spirit. *e* Mat. 5. 6. *f* Prov. 8. 13.

18. *f* To resist and hate sin, receive grace and improve it. 2 Cor. 6. 14.

19. *g* To desire the perpetual vision of God. *Psal.* 42. *g* Phil. 1. 20, 23.

All these are the main Acts of Love, and they are grounded upon h Gods goodness and mercy. *h* Psa. 13. 5. Psa. 116. 1. & 9. Nehem. 1. 5.

Farther yet out of these three Theological vertues, and the consideration of Gods attributes, arise,

1. Invocation, when in our necessities by instant prayer we call upon him. Luc. 11. 1. ad. 4.

a 1 Cor 6. 20. Pſal. 95. 6.
2. a Humble Adoration, when with all ſubmiſſiveneſs we adore and worſhip him.

b Pſal. 95. 1, 2, &c.
3. b Thankſgiving, when with a grateful heart we bleſs him, and praiſe him for his manifold mercies.

c Pſa. 96. 1, 2, 3. Pſal. 98.
4. c Praiſe, when wee think and ſpeak honourably of God, recount and magnifie his waies and works, and confeſs his Attributes, and Perfections.

d Pſa. 115. 1. Heb. 9, 23, 24.
5. d Humiliation of heart, to aſcribe nothing to our own power. Nothing to our own merits, but to let God have all the glory.

Now all theſe Duties muſt be done { Sincerely, Conſtantly.

e Heb. 10. 23, 24. Joſh. 24. 14. 2 Cor. 11. 2, 17
e Sincerely without hypocriſie, and conſtantly, without fainting: Which may be eaſily collected out of theſe words.

Coram me, Before mee.

1. The ſervice we do, is before his face, in his eye, in his preſence, and therefore muſt be entire and ſincere: for if it have any hypocriſie or mixture of baſe ends in it, hee will reject it *f*. He is a witneſſe and ſpectatour of all our hearts and counſels: and therefore it behoves us to ſee, that our religion be ſuch, as that eye will approve that looks into the ſecret receſſes of the heart.

f Rev. 2. 23. Jer. 11. 20. & 17. 10.

2. It requires that our religious duties be conſtant alſo, for *gnal pana*, before mee, oftentimes ſignifies continuance of time: as *Numb.* 3. 4. *Eleaſar* and *Ithamar* miniſter in the prieſts office *gnal pene Aharon*, that is, Aaron, being yet alive. So 1 *Sam.* 31. 1. *Deut.* 21. 16. The ſence then, ye ſhall have no other Gods before mee, is, ſo long as I am, ſo long as I *g* live: But I am alive and live for ever, therefore bee a conſtant ſervant unto mee, and ſerve for ever.

g Gal. 6. 9. Eph. 6. 13, 14.

The ſins and offenders againſt this Commandement are,

1. *Againſt Faith.*

1. They, who, as the fool, *Pſal.* 14. Say in their *hearts there is no God.*

2. *a* They

2. *a* They which know not God, and are wilfully ignorant of the laws of God, that they may ſinne with confidence. *a* Jer. 4. 22. Job 21. 14.

3. *b* They who ſtagger in the faith, are doubtful, and diſ-beleeve what hee hath revealed and deſpiſe any of Gods precepts. *b* 1 Pet. 2. 7, 8. 1 John 5. 10.

4. *c* They who are Apoſtates from the truth of religion. *c* 2 Pet 2. 1, 20

5. *d* They who diſ-beleeve any Articles of the Creed, and are Heretiques. Tit. 3. 10. *d* Gal. 1. 6.

6. *e* They which rend the unity of religion and are Schiſmatiques. Heb. 10. 25. *e* 1 John. 2. 18, 19.

7. *f* They who paſſe away their time ſecurely, as if there were no God, and are practical Atheiſts, and prophane perſons. *f* 1 Theſ. 5. 6, 7. 2 Pet. 3. 3 10. *ad* 12.

8. *g* They who uſe Charms, Sorceries, Inchantments, Witch-crafts, predict fortunes, that give themſelves to the Devil, and make contracts with him, invoke Angels, Saints, or evil Spirits, or any other Creature. *g* Deut. 18. 11. Levit. 20. 6. Coloſ. 2. 18. 1 Cor. 10. 20, 21.

9. *h* They that pray to unknown or falſe Gods, theſe are Idolaters. *h* 1 John 5. 21. Epheſ. 5. 5.

10. *i* They that relye and truſt upon any thing or means more than God, and preferre any ſervice before his will. *i* 2 Chro. 16. 9, & 12.

11. *k* They that tempt God, and relye upon his protection againſt his Rules, and without his promiſe, promiſing themſelves ſecurity and ſucceſſe in a way, which the word of God will not warrant. *k* Mat. 4. 6, 7.

12. *l* They that make Religion to ſerve ill ends, or do good to evil *m* purpoſes, or do evil under a pretence of good. *l* Gen. 34. 14, 15. 2 Sam 15. 7, *m* Rom. 3 7. 8.

13. *n* They that walk in forms and ſhadows of Religion, but deny the power of godlineſſe. Theſe are Hypocrites. *n* 2 Tim. 3. 5. 2 Pet. 2. 10.

2. *Hope.*

14. *o* They who are impatient, and repine and murmure at the proſperity of the wicked, and ſubmit not to the will of God. *o* 1 Cor. 10. 10. Pſal 73. 3. 12, 13.

15. *b* They that deny God and Religion, rather than they will take up the croſs and follow Chriſt.

b Gal. 6 12. Mat. 19. 21, 22.

16. *c* They who do not ſerve God with a joyful heart.

c Pſal. 2. 11.

17. *d* They who preſume upon Gods mercy, *Job.* 2. 33.

d Iſa 7. 12.

18. *e* They who deſpair of his mercy and protection.

e Gen. 4. 13.

19. They who are ſo proud that they care not for God. *Exod.* 5. 2. *Jer.* 50. 29. *Pſal.* 10. 4.

3. *Love.*

20. *a* They who accuſe God of ſevetity or remiſſeneſs. 2 *Pet.* 3. 3.

a Rom. 24. 5. Rom. 1. 30. Rev. 3. 15, 16.

21. *b* They who do not obey, love, fear God, not are zealous for him.

b Joh. 24. 24.

22. *c* They who do not eſteem of God as they ought, nor deſire him.

c Rom. 8. 7. Luk. 19. 22.

23. *d* They who do not hate ſin, nor labour to be reconciled to him. *Pſal.* 143. 6. & 42. 2.

d Luk. 17. 8. Ezek. 44. 7. Jer. 8. 4, 5, 6.

24. *e* They who do not improve his grace, and thirſt after his Righteouſneſs. *Pſal.* 63. 1.

e Mat. 25. 14. Joh. 7. 37.

25. *f* They who do not pray to him, nor praiſe, nor thank him.

f Pſa. 109. 4. 1 Pet. 2. 9. Rom. 1. 21.

26. *g* They who arrogate the glory of any action or power to themſelves, and give not the glory to God.

g Act. 12. 23. Mat. 2. 2. Rev. 16. 9. Dan. 4. 29, 30.

2. The ſecond Commandement,

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſſe of any thing that is in the Heaven above, nor in the Earth beneath, nor in the waters under the earth: Thou ſhalt not bow down to them, nor worſhip them, &c.

As in the firſt Commandement God did condemn all falſe Gods: ſo he doth in this ſecond forbid all falſe external worſhip. In that, we are taught whom we are to worſhip, *viz.* the one true God. In this, how we are to worſhip him, *viz.* not after our own inventions, but as he hath commanded in his Word.

Deut. 4. 15, 16, 17, &c.

The duties of this Commandement are learned from the intents of it; for, 1. It was directed againſt the falſe ado-

rations

rations of the Heathen, who beleeved the Images of their Gods to be filled with their Deity. 2. And it was a caution to all men, to prevent those low imaginations they might have to think God to be like to man. 3. And a prescription for Gods worship.

In it take notice of the { Precept, *Thou shalt not make.* / Sanction, *For I the Lord, &c.*

1. The Precept is double, { 1. Against the making an Image. / 2. Against the worshipping, being made.

1. The former part of the Precept is illustrated by a double distribution.

1. Of the kinds of Images, graven or painted: graven massie Images, molten out of any metal, or carved in wood, or stone: or painted being the *visus* or resemblance of the Deity.

This command is not so strictly to bee understood, as if the Art of Carving or Painting were unlawful: which is attributed to Gods Spirit, *Exod.* 31. 1. And of which wee have the draughts in the *Cherubims*, and other utensils, and ornaments of the Temple: But it must be understood *secundum subjectam materiam*, according to that matter about which the Commandement was given, *viz.* the representation of the Deity, and because the attempts of men were to represent this (*make us Gods that may go before us*) therefore God prohibits here any such attempt. Which the more seriously any man thinks of, the more foolish it must needs be. For what can be more vain, than to go about to shape a body to an incorporeal substance; to make that essence, which is invisible, the object of the eye; to liken him that is a Spirit, to a poor man, nay worse, a beast, a bird, a fish; To confine him, who fills all places, in the compass of a little brasse, stone, silver, gold, form'd according to the pleasure and skill of the work-man? Hee that goes about to do this, as did *Demetrius*, *Act.* 19. is an Idolatour materially. Which is here first forbidden. *Non facies tibi.*

Exod. 32. 1.

Psal. 113. 4, 5. Psa 115. 3, &c. Isa. 40. 25. Isa. 44. 7, &c.

2. The second part of the distribution is, *Nor the likeness of any thing in Heaven above, nor in the Earth beneath, nor in the*

the waters under the earth. By which is prohibited the shaping any image after the Heathen manner. In the Heaven they worshipped the sun, moon, stars: In the Earth an oxe, a calf, a cow, &c. In the Water the crocodile, &c. In a word πάντα σώζει, καὶ ἀπόλλυσι every thing that could save or kill. And for these they had peculiar names; and these they did represent by symbols, and pictures, and massy Images. Now in any of these forms, and consequently in all, God forbids his people, to represent him; which if it be done, is thus far only material Idolatry.

But there is a higher step of this sin, that which makes it exceeding sinful, Formal-Idolatry it is; When men fall down, kneel and worship the Image they make, or is made for them. *Aaron* made the Calfe and was the material Idolatour: but the *Israelites* which worshipped the Calf that *Aaron* made, were the formal Idolatours, properly. Exod. 32.

Qui fingit sacros auro, vel marmore vultus,
Non facit ille Deos: Qui rogat, ille facit.
Who shapes a God of Gold, of Stone, of Tree,
Makes not the God, he makes that asks, 'tis hee.

And this prostration, this adoration, this bowing before them, this worshipping is prohibited by the second clause of this Commandement, *Thou shalt not bow down to them, nor worship them.*

3. To the Command there is annexed *Sanctio*, a reason that hath many reasons in it, to deter men from Idolatry, and to perswade men to bow to, and worship the God of Heaven only: which is the affirmative part of this precept. For he that saith, *Thou shalt not bow down to them*, saith in effect, thou shalt bow down and worship mee.

And the reasons are these,

1. That he is *El, fortis Deus*, a strong God, able to punish, able to reward, those that disobey, or obey him; And his strength here is opposed to the vanity of Idols, who can neither hurt nor help: but he can do both. Isa. 40. 22, 23. 34. 25.

2. That

2. That he is *Zelotes*, a God that is jealous of his honour and will not give it to another: no more endure a corrival in his worſhip, than a husband a co-partner in his bed. Jealouſie is the rage of a man.* Joſ.24.19. Ezek.39.25. * Prov.6.34.

3. That for this ſin he will viſit. It is iniquity, and thoſe that are guilty of it, are ſaid here to *hate him*, and his vengeance ſhall purſue them, and their children, *unto the third and fourth generation*, which we may find verified in all the Kings of *Iſrael*, and many of *Judah*, and this reaſon is drawn *à pœnâ*, and diſſwades from bowing to, and worſhipping of Images. Cant.8.6. Rom.1.30. Pſal.5 4,5,6.

4. That in whom the contrary is found; bowing and adoration yeelded to him: To theſe he will be mercifull and to their poſterity. *I will ſhew mercy to thouſands of them that love me and keep my Commandments.*

Now, whereas God doth aſſign four Generations to his wrath, and doth ſtretch his mercy unto thouſands, it is an argument, that of his own nature, he is more bent to ſhew mercy, than unto ſeverity.

The Commandment being thus analyſed, now let us ſee what is commanded, what forbidden in it.

1. *The Duties commanded are,*

1. To apprehend God as an infinite, incomprehenſible Eſſence without any viſible form or ſhape, and therefore not capable of any repreſentation, by Image, reſemblance or picture. Rom.1.23.

2. To worſhip God with all bodily worſhip and external forms of addreſſe, and adore him with all humility and reverence, but eſpecially to uſe thoſe of which we have either precepts or examples in Scripture, or the practice of the Nation or Church we live in. Jo. 4.24. Pſal.95.6.

3. To obſerve religiouſly and purely all the ſubſtantial and eternal parts of Gods worſhip: Prayer, hearing of the Word, the Sacraments, and the Diſcipline of the Church. Pſal.50. Act.2.42.

4. In Gods worſhip to uſe ſuch Ceremonies, as ſerve for,

1. *Decency*, 1 Cor. 14.4.
2. *Order*, 1 Cor. 14.40,20,32.
3. *Ædification*, 1 Cor. 14.26. Gal. 2.18.

2. *Offenders againſt this Commandment.*

Rom. 1.23. 1. They that fancy to themſelves any likeneſſe of the Deity, except that which is onely Analogical, and lyes in his Attributes, and are communicated in ſome ſort to him and his creatures; as Wiſdome, Power, Juſtice, Mercy, Life, *&c.*

Exod. 32.6. 2. They that frame any Image or Picture to repreſent God.

Rev. 14.9,10. Col. 2.18,23. 3. They that make or uſe any Image of Chriſt, Angel, or Saints, Croſſe, *&c.* with a deſign or addreſſe of any religious worſhip to them, or through them.

Jer. 10.8. 4. They that worſhip Idols, or falſe Gods, or the true God through any Idol.

Pſal. 5.7. Luk. 18.13. 5. They that deny to worſhip God with lowly reverence of their bodies, according as the Church requires reverence externally.

Eccleſ. 5.1,2. 1 Cor. 11.4, 10,17. *ad* 22. 6. They who carry themſelves rudely, careleſſly, irreverently at prayer, at hearing of the word of God, at the receiving of the Sacraments, or at the execution of Church Diſcipline, or undervalue and caſt aſide theſe Ordinances.

Col. 2.23. Mat. 15.8,9. 7. Thoſe who worſhip their own imaginations, and magnifie and ſet up their own inventions under the colour of Religion.

1 Cor. 11.16. Rom. 14.19. Luke 7.31. *ad* 36. 8. They that reject all Ceremonies of order, decency and edification.

9. They who regard not Gods threats of vengeance, nor yet are moved with his promiſes of mercy.

In a word here is forbidden.

1. Idolatry. εἰδωλολατρία.
2. Will-worſhip. ἐθελοθρησκία.
3. Superſtition { Affirmative / Negative } δεισιδαιμονία.

Gal. 5.20. Col. 2.18,23. Act. 25.19.

Read

Read thoſe Tracts of Dr. Hammond, *which he hath learnedly and judicionſly written of theſe three.*

The third Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that takes his Name in vain.

The heart of man is deceitfull above all things, and by it the tongue is taught to utter lies. After then that God had enjoyned the heart to ſerve him in truth in the former Commandments, in this he layes a command upon the tongue to be ſerviceable in truth alſo. Jer. 17. 9. Mat. 15. 19.

1. The propagation of the Goſpel, the confeſſion of the Faith, the celebration of Gods ways, Invocation and giving of thanks, are acts to be done by the tongue, and muſt be really done without colluſion, and ſincerely without diſſimulation, for elſe in the doing of theſe we take Gods *Name in vain*, and break this Command.

2. There be many things alſo that are neceſſary for the continuation of the ſocieties of men, as leagues, confederacies, inquiſitions about facts, which can never be tranſacted without oaths, in which there is a ſolemn invocation of God, and therefore, in theſe we may not take Gods *Name in vain*.

The tongue then in this Commandment is tied to its good behaviour; and from the hurt it may do by its falſhood, to the integrity of Religion, and ſocieties of men, ſecurity is given, ſo far forth, as a command from God may do it.

This Commandment hath two parts { 1. A Prohibition. 2. A Commination.

1. The Prohibition is, *Thou ſhalt not take the Name*, &c. *in vain*.

1. The Name is that by which any thing is made known, as

1. Here firſt his Titles, his proper Names, as *Jehovah*, *Jeſus Chriſt*, the *Lord our God*, *El Elohim*, &c.

2. His Word, by which he hath revealed himſelf, *Pſa.* 132.3. *Deut.* 18.19.
3. His Properties or Attributes, *Exod.* 33.18,19.
4. His Ordinances, Sacraments, and what relates to his worſhip.

2. *In vain.*

In vain, that is, raſhly, fooliſhly, but eſpecially falſly, when our intention at that inſtant was fallacious, or contradictory to our undertaking, for this is to *ſpeak vanity to our neighbour*, *Pſal.* 12.2. to lift up the ſoul to vanity, *Pſal.* 24.4. that is, to lie to him.

In vain a thing is ſaid to be done, when

1. The agent is vain, that doth not a thing with his heart.
2. The action is vain, that attains not the end.
3. The end is vain, if any other than intended, *viz.* Gods glory, our own ſalvation, or our brothers good.

The ſumme then of this Commandment is this, That we take not, aſſume not, uſe not the Name of God, his Attributes, his ſacred Word, or any myſteries of Religion, raſhly, irreverently, contemptuouſly, fooliſhly, prophanely, falſly, to bolſter up a lie. But on the contrary, we highly eſteem, and with great reverence and ſobriety ſpeak of, and uſe all theſe; and that under this penalty following.

For the Lord will not hold him guiltleſs that taketh his Name in vain.

2. This is the Commination. And it is a μείωσις, or a λιτότης, that ſpeaks leſſe, and means more. *He will not hold him guiltleſſe*, that is, he ſhall be very guilty, and proceeded againſt as a guilty perſon, ſometimes in this life, as it hapned to the blaſphemer, *Levit.* 24.10. and is threatned to the perjurer, *Zach.* 5. *à* verſ. 1, *ad* 5. *Eccleſ.* 23.9, &c. And if he eſcape here, yet he ſhall not at the Tribunal of God: for if an account muſt be given for every idle word, much more for blaſpheming Gods holy and reverend Name.

And

And the reaſon is this, that if the exaltation and celebration of Gods *Name*, be the ultimate and principal end for which man was created, then it will follow, that it is the greateſt evil to diſhonour it, and deſerves the greateſt puniſhment.

But becauſe it is agreed by all Expoſitors, that this Commandment was given to regulate Oaths, therefore I ſhall ſpeak a little of them.

Of Oaths.

1. That it is lawfull to ſwear, appears in this, In that we are here commanded not to take the Name of the Lord in vain, Again *Exod.* 19. 12. *Ye ſhall not ſwear by my Name falſly, neither ſhalt thou defile the Name of the Lord thy God.* Which words, in vain, falſly, defiling, are words of reſtriction and limitation, and being ſecluded, intimate, that we may ſwear. At which aſſertion that no man cavil, in *Deut.* 6. 13. there is a flat Commandment to ſweat, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſwear by his Name.* So *Jer.* 4. 2. *Pſalm* 63. 11. God ſwears, *Heb.* 6. 13. The Angel ſwears, *Rev.* 10. S. *Paul* ſwears, *Rom.* 1. 9. *Rom.* 9. 1. 2 *Cor.* 1. 23.

Lawfull then it is and laudable to ſwear, for it makes very much for Gods glory; ſhewing,

1. That we acknowledge Gods Superiority, for verily *a man ſwears by the greater*, Heb. 16. 16.

2. It ſhews a great faith in us, that we acknowledge by it his preſence and veracity; a witneſs brought into the Court, that cannot lie, nor be deceived.

3. That what we deliver upon oath, is, as it were his Teſtimony, and therefore if we falſifie any thing,

1. He will bring it to light, 1 *Cor.* 4. 5.

2. He will puniſh it, *Rom.* 12. 19.

In an oath then we acknowledge a God, his Majeſty, his Preſence, his Truth, his Juſtice, and therefore it muſt needs advance his Honour that we ſwear by his *Name*.

When therefore our Saviour, *Matth.* 5. 34. commands, *Swear not at all*, is not his meaning abſolutely to for-

bid an oath; but either that oath, by that which had no Deity in it, as by the Heaven, the earth, the head, &c. Or elſe not to apply oaths to trifles, or ordinary accidents of life; in theſe, our communication would be *Yea, yea, Nay, nay*, that is, ſimply negative or affirmative. So that our Saviour forbids not all ſwearing, but ſwearing in a ſlight cauſe.

In a grave, neceſſary and charitable matter then, we may ſwear, whether we make a promiſe, or aſſert a Truth, whence hath proceeded the diſtinction of an oath into *juramentum Promiſſorium, Aſſertorium.*

1. A promiſſory oath is, when by it we engage our ſelves to do ſomewhat hereafter, 1 *Reg.* 1. 17. When this promiſe is made to a man it is called properly an oath, when it is to God it is called a vow, but the obligation is all one, becauſe made in the *Name* of God, *Thou ſhalt perform unto the Lord thy vows:* And that theſe be performed, care would be taken, that we make the oath, *de licitis & poſſibilibus*, of that which is honeſt and lawfull in it ſelf, and what lies in our power. Mat. 5 33.

2. An aſſertory oath is to be uſed, when we be called to witneſs upon a fact either paſt or preſent, the truth of which we are bound to affirm or deny upon oath that the Judge may proceed. And we uſually call it a depoſition, and is, ſaith the Apoſtle, *the end of ſtrife*, Heb. 6. 16. and were it not allowed, the controverſies, and queſtions, and ſuits of Law were indeterminable.

But that in ſwearing we take not Gods *Name* in vain, the Prophet *Jer.* 4. 2. hath ſet a threefold hedge about our oaths, *Thou ſhalt ſwear, the Lord lives, in truth, juſtice and judgement.*

1. Truth is commanded, *Levit.* 19. 12. *Thou ſhalt not ſwear by my Name falſly.* 1. In an Aſſertory oath, that we affirm or deny nothing, but what we know infallibly, evidently, certainly: if the thing be doubtfull unto us we affirm it, or deny it as doubtfull, and adventure no further than probability. 2. That in a promiſſory oath, we never promiſe any impious, unlawfull, unpoſſible matter; but

but that which we mean to, and may perform.

1. Thoſe break this condition, and ſwear not in *Truth*, who upon oath atteſt that which is falſe, or that which they know to be falſe; or for *Truth*, that which they doubt to be falſe, though true. 2. Or they who falſly promiſe that upon oath, which they never intend to perform. This is *to lift up the mind to vanity*, Pſ. 24.4. or to ſwear deceitfully. And this is plain perjury, forbidden, *Mat.* 5.33. *Lev.* 19.12.

2. The ſecond condition of an oath is *Juſtice*, or *Righteouſneſs*; ſo then the matter of our oath muſt be juſt, lawfull, honeſt, poſſible, conſonant to the revealed will of God, and that the cauſe be alſo juſt. 1. There is no juſtice in it to take an oath to deceive, to kill, ſteal, to rebel, &c. Such was the oath of *Herod*, and thoſe that bound themſelves with an oath to kill S. *Paul*. 2. And thoſe men are guilty alſo, who, having engaged themſelves by oath or ſolemn Covenant to perform any duty of a moral Precept, abſolve themſelves at pleaſure, an eye being had to their own gain, honour, intereſt, or ſelf-preſervation. Juſtice requires, that lawfull and poſſible engagements muſt be performed. But * in wicked promiſes reſcind thy faith; in a diſhoneſt vow change thy decree, do not that which thou haſt vowed unwarily, for it is an impious promiſe which is made good by wickedneſſe. An oath of piety ought not to be a bond of iniquity.

Mat. 14.7. Act. 23.12,13.

* *In malis promiſſis reſcinde fidem, in turpi voto muta decretum, quod incaute vovisti, ne facias, impia enim promiſſio eſt quæ ſcelere adimpletur.* Iſidor. And it is a moſt certain rule, that *Juramentum pietatis non debet eſſe vinculum iniquitatis.*

3. The third condition of an oath is *Judgement*. That the oath be taken with great deliberation, reverence, fear, diſcretion, care. 1. Remembring that it is the oath of God, a holy thing, and then not to be profaned, and made common. 2. That by it, we bring down God, as I may ſo ſay, from Heaven, and ſet him in the midſt, making him witneſſe and judge of what is in debate and controverſie to decide it.

Nec Deus interſit, niſi dignus vindice nodus---Inciderit.

3. That we do not lie and æquivocate. *Juravi linguâ, mentem injuratam gero.*

4. That a man be not brought to ſwear out of love, or lightneſſe, or hatred, or any perturbation of mind, but by

by a lawfull neceſſity: A man ſhould be brought to ſwear, as to the ſealing of a bond which is never done, but upon neceſſity, and with an unwilling mind.

1. *The Duties of this Command are,*

a Pſal. 44 8. 99.3. 148 5. 1. *a* To praiſe, magnifie, exalt and honour the moſt holy and reverend Name of God, his Attributes, or that by which he may be known.

b Phil. 2 10,11. Eph. 5. 19,20. Dan. 2. 20. 2. *b* To invocate his *Name* directly, or by conſequence in all ſolemn and lawfull adjurations, and publick oaths.

3. To honour his Word, his Sacraments, any thing or perſon, having his *Name* or ſtamp upon it, with great regard.

c Deut. 6. 13. 2 Cor. 1. 18, 23. *Heb.* 6. 16. 4. *c* To ſwear by his *Name*, and onely by it, *Rom.* 1. 9.

5. To ſwear by it in *Truth*, *Juſtice* and *Judgement*.

The offences againſt this Command.

a Deut. 28. 58. Pſal. 64. 9,10. Mic. 4. 5. 1 Cor. 10. 31. Jer. 4. 2. Phil. 2. 10. Iſ. 45. 23. 1. *a* They who do not praiſe and exalt the *Name* of God, offend.

2. They that ſpeak of God without reverence, a great cauſe, and ſolemn occaſion.

b Luk. 17. 20. Rom. 1. 21. Iſa. 6. 2. 3. *b* They that frame curious queſtions about the nature, actions, and ſecret Decrees of God, not contenting themſelves with his Revelations, *Deut.* 29. 29. *Rom.* 11. 33.

Rom. 9. 20, 21. Rom. 11. 23, 24 4. They that murmure againſt God, and blaſpheme his *Name*, Pſal. 74. 10. Mark 3. 28, 29. Lev. 24. 21.

c Lev. 24. 15, 16. & 21. 12. 2 Reg. 10. 20. 1 Cor. 10. 3. Job 2. 9. 5. *c* They that abuſe God in his creatures, in bitter curſing and execrations, *viz.* that curſe God, or a creature by God, 1 *Reg.* 19. 2. *&* 21. 10. *Rev.* 13. 6. *&* 16. 21.

d Mat 21. 13. Numb. 20. 3. Numb. 6. 38. Jer. 4. 1. Mat. 5. 37. Joh 8. 44. 6. *d* They that prophane any thing that is dedicated to the honour of his *Name*, as Churches, Church utenſils, holy perſons, cuſtoms, Sacraments, 1 *Cor.* 11. 29.

7. They that ſwear raſhly, vainly, cuſtomarily, maliciouſly.

8. They that bind themſelves with an oath to do miſchief.

9. They who provoke others to take oaths for the compaſſing of ſome deſign.

10. They that perform not their vows to God, which they

they have made of lawfull, honeſt and poſſible things. Deut.25.21.

11. Thoſe who perform unlawfull vows and oaths. Mat.14.10.

12. Thoſe who ſwear to things uncertain and unknown. Jer.4.2.

13. Thoſe who ſwear againſt their conſcience, and perjure themſelves. Is.48.1. Zach.5.4.

14. In a word, here is condemned *Juramenta, popinarum, platearum, officinarum, falſarium*; Tavern-oaths, Street-oaths, forg'd oaths. Mat. 5.34,35. Jer.12.16.

15. They that uſe counterfeit and mocking oaths. 1 Pet.3.16.

16. They who make the Scriptures a noſe of wax, and wreſt them to maintain their own inventions. 1 Tim. 1.3,&c. Rev.22.19.

The fourth Commandment.

Remember thou keep holy the Sabbath-day, &c.

The worſhip of God being ſetled in the former Commandments; neceſſary it was, that for the ſolemnization of it in publick, there ſhould be an appointed time ſet out to it. And in this command the time is deſigned for this worſhip, *viz.* the ſeventh day from the Creation.

In ſtrict terms it was given to the *Jews*: and it hath two parts, the *Præcept*, and the reaſon of the *Præcept*: The *Præcept* again ſtands upon two legs, the Moral and Ceremonial.

1. The Moral part of it is, that a certain time be ſet out for the publick worſhip, which is perpetual and eternal.

2. The Ceremonial is, that it be preciſely the ſeventh day here mentioned, which St *Paul* ſaith, *Col.*2.17. *was a ſhadow of good things to come.*

Equity requires that men ſhould ſet out one day in a week to ſpiritual and religious duties: now the Primitive Church, in ſtead of the *Jewiſh Sabbath*, which was to be aboliſhed after the death and reſurrection of Chriſt, made choice of this day, in which he aroſe from the grave, on which he ſent down the holy Ghoſt, as a day of gladneſſe and exaltation to them and all poſterity, and honoured it with the name of the *Lords day*: The obſervation thereof having continued all ages ſince the Apoſtles. Neither have Chriſtians ſince judged it reaſonable or convenient, to alter ſuch an ancient and well-grounded cuſtom, which *Fr. White Ep. El. de Sab. pag.* 268,&c. Rev.1.10.

is commonly reputed to be an Apoſtolical tradition.

What was ceremonial then, in this command is done away, but what is moral yet remains, and is of perpetual obſervance; to wit, theſe two duties: Sanctification and Reſt.

1. The firſt is Sanctification, for it muſt be kept holy.
2. The ſecond is reſt, Thou, nor any that belongs to thee, ſhall do no work.

Both theſe are neceſſary, 1. Reſt even from thoſe works which have no vicious quality in themſelves, but may be, if uſed, impediments to ſacred and religious offices of the day. 2. And ſanctification of the day by the exerciſes of religious duties: for to reſt, and not to ſanctifie, is to keep the Sabbath of an oxe or an aſſe.

The ends why the Sabbath or Lords day was ordained, are theſe.

1. For the exerciſe of all duties of piety, in publick eſpecially.
2. For the practice of all duties of charity and pitty.
3. To remember the great works of God, eſpecially of the Creation, and Redemption of the world.

The Duties of the Sabbath.

1. To ſanctifie the day ſet out to God, and *to call it a delight*, Iſ. 58. 13. *The holy of the Lord, honourable.*

Pſal. 118. 24. 2. Upon this day eſpecially, to bleſſe God, for Creation of the world, and the Son of God for our Redemption.

Rev. 1. 10. Col. 3. 1. 3. To remember that upon this day Chriſt roſe again for our juſtification, and that therefore we make it our day of reſurrection from ſin.

Act. 16. 13. Act. 2. 46. Act. 13. 15. 1 Tim. 4. 13, &c. Act. 17. 11. Act. 20. 27. Pſal. 22. 23. 4. That we ſpend this day in holy offices and devotion,
1. In hearing Divine Service in the Church.
2. In publick prayers, 1 *Tim.* 2. 1. 1 *Cor.* 14. 16.
3. In hearing the Word of God read, or expounded,
4. In reading good and pious Books.
5. In meditation and pious conference.
6. In receiving the Sacrament, Catechiſing.

7. In

7. In thankſgiving and praiſing the name of God. 1 Cor.14.16.

5. To do all acts of charity; ſuch as are,

1. To loſe burdens, and remit offences and debts. Iſ.58.6.
2. To reconcile neighbours. Mat.5.23.
3. To give alms, *Neh.*8.12. 1 Cor.16,1.
4. To provoke one another to good works. Heb.10.24,25
5. To exhort and edifie one another in love. 1 Cor.14.3.
6. To viſit the ſick. 1 Theſſ.5.1.
7. To give eaſe and reſt to our ſervants, and cattle. Ja.1.27.

6. To reſt from our common affairs, and all ſervile works and labours, except of charity and neceſſity. Mat.12,*ad* 13. Mark 2.27. Luke 14.1.

7. That we reſt and abſtain from all deſires, luſts, words, works, pleaſures, which are our own, proceeding from our corrupt nature, and are not ſeaſoned with grace: that ſo we may keep a ſpiritual Sabbath, *Iſa.*58.13.

8. That we remember this Sabbath, is but a type of that etetnal reſt and Sabbath we expect in heaven, *There remains a reſt*, Sabbatiſmus, *for the people of God*, Heb.4.9.

They ſin againſt this Commandment.

1. That put no difference betwixt this feſtival, and the common days of the week. Lev. 19.30.

2. They that ſet themſelves, or compel, or entice others to needleſs worldly labours, and ſervile works on this day. Neh.13.15.

3. They that refuſe and neglect to come to the publick Aſſemblies of the Church, to hear and aſſiſt at divine offices. Heb. 10.25.

4. They that being Superiours, ſuffer thoſe under their authority to be abſent, and neglect holy duties. Jude ver.19.

5. They that ſpend the day in idle and vain ſports, forbidden recreations, or actions of ſin and folly. Eat, drink, diſcourſe, or ſleep it away. 1 Cor.10.7. Iſ.58.13.

6. They that travel unneceſſary journies, *Mat.* 24. 20. *Exod.*16.29. Act. 1.12. Nehem.13.15, 19.

7. They that buy and ſell, keep Markets and Fairs, follow or aſſiſt Law-ſuits. Ja.2.15,16.

8. They who neglect charitable duties, 1 *Cor.* 16.1. Gal.4.10.

9. They who *Judaize* either in their opinions of the Col.2.16.

Sabbath, or their obſervation of it.

10. They who under a pretence of ſermonizing, have caſt off Gods ſolemn worſhip on this day: ſuch as is, ſolemn reading of the Old and New Teſtament, Common-prayer, ſupplication, giving of thanks, ſinging of Pſalms and hymns, adminiſtrations of Sacraments, exerciſe of Church-cenſures, Collections for the poor, Ordination. All which were the offices and actions which were performed in the common Aſſemblies in the Primitive Church on this day, and therefore they never thought preaching the ſole work of the Lords day.

CATECHISME.

An Expoſition of the Commandments, Of the Second TABLE.

Queſt. HOw many Commandments be there of the ſecond Table?

Anſw. *There be ſix.*

Queſt. What do you learn out of theſe Commandments?

Anſw. *I learn my duty to man, or to my Neighbour.*

Queſt. What is your duty to your Neighbour?

Anſw. *This in the Catechiſm is ſet down:* 1. Firſt in two general Propoſitions. 2. And then by teaching the duties of every of theſe ſix precepts in particular, though delivered in large words as moſt comprehenſive.

The two general Propoſitions, are theſe:

Lev.19.18. Mat.22.39. 1. *My duty to my neighbour is, that I ſhould love him as my ſelf.* In that there is Charity.

Mat.7.12. 2. *To do to all men, as I would they ſhould do unto me.* In that there is Juſtice.

Theſe Commandments then are the foundation of all Juſtice and Mercy to men. And the intent is, that no man ſuffer ſelf-love ſo far to interpoſe, that he be partial in

in judging what is his duty, either in the point of Charity or Juſtice toward another; but make himſelf the rule: and what Charity or Juſtice he deſires other men to extend to him, the ſelf-ſame he extend to them. A rule, of that great perfection, that *Severus* the Emperor, yet a Heathen, is ſaid, for it to have born a reverence to Chriſt and Chriſtianity, and to have taken it up for his Motto, *Quod tibi fieri ne vis, alteri ne feceris*: In effect. Do, as you would be done by.

It cannot be denied, but this is ſo reaſonable a principle, that every man will aſſent to the equity of it ſo ſoon as ſpoken, and needs no proof; but then alone acknowledges it, and performs it as a duty of Religion, when he looks upon it as commanded by God, and, out of the reverence he bears to the ſupream Law-giver, conceives, that out of conſcience he is bound to it.

Upon which, that there might be a ſtronger obligation for Juſtice, and the greater affection to Charity, it pleaſed God to ſubjoyn this ſecond Table to the firſt, *Ut rivus juſtitiæ ducatur à fonte pietatis*, that the ſtreams of Juſtice and Charity to man, ſhould be derived whence they ſprang, that is from the ſpring and fountain of Piety.

And theſe two are as inſeparable as the ſpring and the rivulet: ſo that the truth of Religion is inconſiſtent with the neglect or omiſſion of the duties of Juſtice and Charity towards men. This is the Character that S. *James* ſets, by which a true ſincere, honeſt, religious man may be known to us; *To viſit the fatherleſs, and widows in affliction*, Jam. 1. 27. To abhor Idols, to keep the Sabbath, to hear Sermons, to make many and long prayers, not to ſwear, are not the notes to know him by, but his Acts of Juſtice and Charity. And S. *John*, 1 Joh. 4. 20, 21. in plain terms tels that man, who loves not his brother, that *he is a liar*, adding this reaſon. This Commandment we have from God, that *he that loves God, muſt love his brother alſo.* Tit. 1. 12.

I willingly confeſſe that this argument, drawn from the external works of Juſtice and Charity, is ſtrong to prove the

Negative, not the Affirmative. For there may be Acts of juſtice and charity, where there is not true Religion: as in the *Heathens* and all moral men: But it is certain, that in whomſoever there is true Religion, there will be theſe: ſo that that man will be a juſt and a charitable man. And this I conceive to be the reaſon, that in the Prophets, Apoſtles and Evangeliſts, the trial of a mans Religion is commonly put upon theſe. He may pretend the keeping the commands of the firſt Table, and be very ſevere in them, which whether he do truly or hypocritically is known only to God, for mans eye can never pierce to, and ſearch the heart. But whether he be juſt and charitable or no, man may know by his actions, in which if he find him failing notoriouſly, wilfully, maliciouſly, he may certainly conclude, that his Religion is vain.

1. *Thou ſhalt love.* Diliges.

Three words there are uſed for love { *Amor.* *Benevolentia.* *Dilectio.*

1. *Amor*, may have for its object all creatures: for being the works of Gods hands, they are good, and therefore *Amanda* to be loved.

2. *Benevolentia*, is a good will born to reaſonable creatures onely, which may be raſh and erroneous: for a man may bear good will to a perſon, and for a cauſe that he ought not, *Gen.* 47.4.

3. *Dilectio*, ariſeth from election and conſideration, and under this word we are enjoyned our duty. We are not bound barely *amare*, to love ſenſually and paſſionately, or *bene velle*, to wiſh well partially and intemperately, but *diligere*, to love diſcreetly, and upon good reaſon to make our choice.

Verus amator, debet eſſe verus eſtimator. He ought to weigh things right, that will love aright; for haſty love is commonly light and fooliſh. The Spouſe in the *Canticles*, prayes in this form, *Ordinate in me charitatem.* It is her Pe-

Petition, that her charity be well ordered, and well ordered it will never be, till it become *dilectio*, that we know what to chuſe, and what to hate, and why to chuſe, and why to hate.

Now the method and order of love in brief is this:

1. That we love *God* firſt and moſt. The high Prieſt carried the name of *God* on his head, but the names of the *Iſraelites* on his breſt-plate and ſhoulders. That great and fearfull Name muſt be in the higheſt place: the love ſupereminent we bear to it; and then for Gods ſake it muſt deſcend to our neighbour, as the breſt-plate and ſhoulders. *Ex Deo natalis amoris*, Loves birth is from God. Exod. 28. 15, 36.

2. *Thy Neighbour.*

2. The next ſtep is, that we love our Neighbour, *i.e.* every man, be it a friend, or be it an enemy. If a brother, there is in him *proximitas originis*, a neerneſſe of bloud: if an enemy, *proximitas naturæ* or *ſocietatis*, a neerneſſe either in nature in general, or ſome bond of civil ſociety.

Now in this love of our Neighbour, heed would be taken of two things:

1. That our love be not erroneous, that we take not our neighbours ſin for our neighbour, and love their ſins becauſe we love their perſons, *Stultus, & improbus hic amor eſt, dignuſque notari*, and God prohibits it. *Thou ſhalt rebuke thy neighbour, and not ſuffer ſin upon him.*

2. That we look to the degrees of proximity, and accordingly extend our love, for our neighbour is to have the priority of our love before another, as they ſtand farther off, or are neerer unto us. And the order is this:

1. The neereſt conjunction among Chriſtians is that of the Spirit of Grace, of Religion, and theſe are to have the firſt place in our love. *Do good to all men, but eſpecially to thoſe who are of the houſhold of faith*, Gal. 6. 10.

2. Among theſe (if there be no diſparity) then thoſe firſt, who are neereſt unto us, either in friendſhip, bloud, or ſome other way.

3. After, as they ſtand neerer or farther off in Relation.

1. The

1. The husband or wife. Parents.
2. The children, and thoſe of the family.
3. Our kindred.
4. Our friends or acquaintance, neer neighbours.
5. Our countreymen.
6. Societies of men before any particular. But this is not perpetual, and may be broken by many accidents, and intervenient occaſions.

3, *As thy ſelf.*

Our own ſelves are ſet for the rule to love our neighbour: *No man hates his own fleſh, but loves and cheriſhes it*, and ſo he muſt deal by his neighbour. But it is to be obſerved, that the adverb *ſicut*, as, is not a note of parity, but ſimilitude, and ſhews not the quantity, but the quality of our love. For no man is bound to love another equally, or ſo much as himſelf, but with that truth of love, that he loves himſelf. The love then of man to man ought to be true and not falſe, real, and not feigned nor adulterate. A man would be loth that other men ſhould diſſemble with him, neither may he then diſſemble with them. *Let love be without diſſimulation.*

Rom. 12. 9. It ſhould have theſe conditions:

1. Juſtice. 2. Order. 3. Truth. Be *Dilectio.*
1. *Juſta.* 2. *Ordinata.* 3. *Vera.*

Theſe are the general heads, whence all duty to man doth ariſe: which becauſe they be derived into many ſtreams, for our direction in them, it hath pleaſed God to ſet down ſix precepts, of which the Catechiſm in the following words gives us a ſummary accompt: which for the eaſe of the learner, I thought good to digeſt into theſe ſhort Queſtions and Anſwers.

Queſt. Which is the fifth Commandment?

Anſw. *Honour thy father and mother, that thy dayes may be long in the land which the Lord thy God giveth thee.*

Queſt. What do you learn out of this Commandment?

1. *To love, honour, and ſuccour my father and mother.*
2. *To honour and obey the King, and his Miniſters.*

3. *To*

3. *To ſubmit my ſelf to all my Governors, Teachers, ſpiritual Paſtors and Maſters.*
4. *To order my ſelf reverently and lowly to all my betters.*

Queſt. What is the ſumme of the four next Commandments?

Anſw. *To hurt no body by word or deed.*

Queſt. Which is the ſixth Commandment?

Anſw. *Thou ſhalt not kill. Thou ſhalt do no murder.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. *To hurt no man. To bear no malice or hatred in my heart.*

Queſt. Which is the ſeventh Commandment?

Anſw. *Thou ſhalt not commit adultery.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *To keep my body in Temperance, Soberneſſe, Chaſtity.*

Queſt. Which is the eighth Commandment?

Anſw. *Thou ſhalt not ſteal.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. 1. *To be true and juſt in all my dealings.*
2. *To keep my hands from picking and ſtealing.*

Queſt. Which is the ninth Commandment?

Anſw. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *To keep my tongue from evil ſpeaking, lying and ſlandering.*

Queſt. Which is the tenth and laſt Commandment?

Anſw. *Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.*

Queſt. What doeſt thou learn out of this Commandment?

Anſw. *Not to covet or deſire other mens goods, but to labour*

truly to get my living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Hitherto I have followed word for word the Catechiſm, onely I have brought into Queſtions and Anſwers, what is in one continued tenour of words delivered, and I have applied the Anſwer, as it belongs to every Commandment, that the ſumme of every one may be more eaſily perceived and remembred, which as they ſtood, was not ſo eaſily diſcerned.

And here I muſt take leave to admire the wiſdom of the Church, that in her explication was ſo brief and full, making choice of ſuch large words that might extend and comprehend what any Expoſitor could ſay upon any Command. But childrens memories were not to be overcharged with more at firſt.

He that of theſe deſires to take a fuller view, may if he pleaſe, peruſe that which now follows.

The fifth Commandment.

Honour thy father and mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

The intent of God in giving this Command is, that all Politick and Civil Societies among men be preſerved and ſetled in peace, unity, and good order, which without mutual duties of Superiours to Inferiours, and of Inferiours to Superiours, will never be done. In this Command the duties of both are pointed at. In it conſider,

1. The Title given the Superiour; a *Father*, and *Mother*.
2. The debt due unto them, *Honour*.
3. A promiſe annexed to them that do the duty: *ut ſis longævus.*

1. By *Father* and *Mother* underſtand all that are above us,

us, in what relation ſoever, *Natural, Civil, Eccleſiaſtical*, as it is well expounded in the Catechiſm. And the reaſon why God made choice of this word *Father*, under which to expreſſe all ſuperiours, was, becauſe *Father* and *Mother* being names of nature, and originally names of power and authority, teach us, that

1. Regality, ſuperiority and authority, is no humane invention proceeding out of ambition, or conqueſt, or faction, but from nature it ſelf. *Sub & ſupra*, are as old as *Fatherhood*. Rom.13.1. 1 Pet.2.13.
2. That Monarchy muſt then be as ancient alſo; for the *Father* during his life ruled the family, as appears in *Geneſis*. Gen.4 7.
3. And conſequently *Honour*, which is the Duty to a Superiour, is as natural and ancient; and muſt be done cheerfully, in ſimplicity and ſingleneſſe of heart. Epheſ.6. 5. Col 3.22. 1 Pet.2 9.

1. *And firſt the Duties of Inferiours to Superiours, are theſe, in regard of their*

1. *a* Paternity; πάτρα, natural affection and love.
2. *b* Excellency; and high eſtimation and honour, 1 *Pet.*2.17. *a* 1 Tim. 3.3. *b* 1 Tim.6.1.
3. *c* Superiority; Reverence, Veneration, Courteous behaviour. *c* Rom.13.7.
4. *d* Office; Obedience, ſubjection, ſervice, patient ſufferance. *d* 1 Pet.3.6. Levit. 19.32.
5. *e* Authority and power; Fear, meekneſſe, gentleneſſe, *Gal.*5.22. Rom.13.1. 1 Pet.2.19.
6. *f* Care, pains, vigilancy; Tribute, cuſtom, maintenance. *f* Rom.13.4. & 7.
7. And, *that we may under them lead a quiet and peaceable life, in all godlineſſe and honeſty; prayers, interceſſions, and giving of thanks*, 1 Tim.2.1,2.

2. *The Duties of Superiours to Inferiours.*

Secondly, *Father*, and *Mother*, are words of Relation, and they muſt have a *Correlatum*, which in ſtrict-

neſſe of ſpeech is a Son; but in this Command is any Inferiour: here then

1. The Father	Relates	to the ſon.
2. The King		to his people or ſubjects.
3. The Husband		to the wife.
4 The Maſter		to the ſervant.
5. The Paſtour		to the flock or people.
6. The Magiſtrate		to thoſe under his government:
7. The Aged		to the younger, ſuperiour in Age.
8. The Rich		to the poor, ſuperiour in Eſtate.
9. The Learned		to the ignorant, ſuperiour in Gifts.

And then theſe reciprocal names will put the Superiour in mind of reciprocal duties in all theſe Relations.

1. *The Fathers duty to the ſon is.*
   1. Nouriſhment, maintenance, proviſion, 2 *Cor.* 12.14. 2 *Chron.* 21.3.
   2. Education, inſtruction, *Eph.*6.4. *Prov.*20.11.
   3. Correction, *Heb.* 12. 9. Not to provoke to anger, *Epheſ.*6.4.
   4. Bleſſing, *Gen.*27.25.
2. *The King's duty to his ſubjects; and Magiſtrate's, to thoſe under them.*
   1. *a* To be the keepers of both Tables; to ſee that Truth be maintained, Juſtice executed. *a* Rom. 13.4.
   2. *b* To ſee that God be honoured, abuſes in Religion reformed. *b* Deut. 17.19. Pſ.132.3,4,5. 2 Reg. 23.4.
   3. *c* To be a *nurſing Father* to the Church. *c* Iſ.49.23.
   4. *d* To puniſh the bad, encourage and reward the good: *d* Rom. 13 4.
   5. *e* To ſeek peace and enſue it. *e* 1 Tim.2.2.
   6. *f* Upon a juſt ground to wage war. *f* Gen.14.14.
3. *The Husband's duty to his wife.*
   1. To dwell with her according to knowledge, 1 *Pet.* 3. 7.
   2. *a* To love her; which is declared by mutual help, and by due benevolence. *a* Eph.5.25. Gen.2.18. 1 Cor.7.3.
   3. To govern, direct, maintain her, and protect her. *b* Gen.3.17.
4. *The Maſter's duty to the ſervant.*

1. To

1. *a* To command lawfull, poſſible things, *Col.*4.1. *a* Exod.5.7.
2. *b* To teach them, feed them, correct them, pay them their wages. *b* Gen.18.19.
3. *c* Not to be proud, ſtern, rough, churliſh to them, *Col.* 5.1. *Eph.*5.3. *c* Deut. 15.15. Jam.5.4.
5. *a The Paſtor's duty to his flock, is,* To miniſter the Goſpel of God. *a* Act. 20.20, 28.
1. *b* Ὀρθοτομεῖν. To divide the Word aright. *b* 2 Tim. 2.15. 1 Tim 4.12,13.
2. Διακονεῖν, *Rom.*15.16.
3. *c* To go before them in word and example. *c* 1 Tim.4.12.
6. *d Thoſe that have gifts and goods, muſt uſe them to the advantage of others.* *d* Rom.12.6. 1 Pet.4.10,11.
7. *e The aged muſt ſhew wiſdom, ſobriety, gravity, in their words and actions.* *e* Tit.2.2,3.

2. *Sins againſt this Commandment.*

1. *a* Thoſe offend, who deſpiſe their Parents age, infirmity; and are aſhamed of their poverty and birth. *a* Lev.19.23.
2. *b* They that publiſh their errors, vices, infirmities, to ſhame them. *b* Gen.9.22,23 2 Sam. 15.3,4, 5,6.
3. *c* Children that marry without their parents conſent, when it may be had. *c* Numb 30.3, 4.
4. *d* Children that refuſe and reject their parents commands. *d* Deut. 21.18.
5. *e* They that murmur, mutiny, rebel and diſhonour the King, either by denying, or not yeelding honour and reverence to his perſon and dignity: Obedience to his Laws: or due maintenance to his ſtate; as Tribute, Cuſtom, Subſidies, when neceſſary. *e* Numb.16.12. Eccleſ. 10.20. Judg. 8.6,8,9. Luc.20.25. Rom.13.4.
6. *f* They who are undutifull to their Husbands, Maſters, Governors, Tutors; that murmur and repine againſt their commands, in ſuch matters as are within their power and authority. *f* Eph.5.22. Col.3.22. 2 Tim. 3.1,2. Exod.16.2.
7. *g* They that neither reverence the perſons, nor obey the precepts, nor care for the authority of their Paſtors, and deny them maintenance. *g* Mat.10.7,14. Heb.13.7,17. 1 Tim.5.17. Gal.6.6.
8. *h* They that are uncivil and rude toward aged perſons, or towards their betters in gifts, or eſtate, or that mock and ſcorn them. *h* 2 Reg.2.23.8 Jude ver. 8.

i 2 Tim. 3. 3.
k 2 Tim. 2. 1, 2.
l Act. 23. 5.
Exod. 22. 23.
Eccl. 10. 20.
Rom. 13. 7, 8.

9. *i* They that are unthankfull to their ſuperiours.
10. *k* They that make not interceſſion for them.
11. *l* They that curſe the King in their heart, or ſpeak evil of the Ruler of their people.
12. They that neglect to give their people, their wives, their children, their family, their ſervants, or any of their inferiours, that Due, which reſpectively belongs to them.

Exod. 20. 12.

3. *That thy dayes may be long upon the land, which the Lord thy God giveth thee.*

Deut. 5. 16.

That thy dayes may be prolonged, and that it may go well with thee in the land which, &c.

That, here, intimates not the final cauſe, but the event; for this is not the end of our obedience, but an event and a conſequent to follow upon it; And the promiſe is uſed as a motive *to give Honour to whom Honour is due.*

To clear the truth of it, we muſt obſerve,

1. That all the promiſes of God for temporal bleſſings are conditional, and ſhall be ſo far performed, as may make for our good; and therefore in *Deut.* 5. the promiſe is thus declared and limited: *Honour thy father and mother, that thy dayes may be prolonged, and that it may go well with thee:* So that the meaning is, that ſo long as it may go well with any good man, his life ſhall be prolonged, and no farther. But if his life prove to him a diſpleaſure, and no benefit, it ſhall be taken away; and an eternal, which is far better, beſtowed on him. Thus it happened to *Joſiah*, to *Enoch*. *The good man is taken away from the evil to come, Iſ.* 57. 1.

2 Reg. 22. 20.
Heb. 11. 5.
Eccluſ. 44. 16.

2. Or, *that it may go well with thee*, may carry this ſenſe, which S. *Paul* intimates, 1 *Tim.* 2. 2. Honour Kings, that *you may lead a peaceable and quiet life*: for where this order is broken, and Superiours diſhonoured, there ariſeth nothing but confuſion; peace and quietneſſe is diſturbed, and then it goes well with no man, a long life is a diſcomfort, and no felicity. Theſe if you mean to enjoy, you muſt honour; for, upon diſhonouring, they vaniſh.

3. Or

3. Or elſe, this promiſe might ſhew Gods Ordinance. For God gives a healthy and long life as a reward and bleſſing to crown our obedience even before the ſons of men, *Pſal.*37.22. *Such as ſhall be bleſſed of him ſhall inherit the earth, but they that be curſed of him, ſhall be cut off*, Jer. 17.11. Job 21.17,18,19,20.

In this particular, the diſobedient ſon was to be cut off by the hand of the Magiſtrate, and was to be ſtoned; And *Solomon* tels us, *The Ravens of the valley ſhall pick out his eyes.* Gods Law then was, that he ſhould not be *long avus* long-lived. And ſometimes God executes this vengeance with his own hand, as upon *Corah* and his rebellious confederates, *Num.*16. *Oh fool, this night ſhall thy ſoul be taken from thee.* Read the ſtory of the Kings, and you ſhall find, that Rebels and Traitors were not long-liv'd, but periſhed by the ſword and immature deaths. Deut.21.18. Prov.30.17.

The ſixth Commandment.

Thou ſhalt not kill, or murder.

God having in the former Command ſecured the Superiour, in thoſe that follow ſecures all men in general, whether Superiours, Inferiours, or Equals, and firſt he begins with the Perſon, and ſecures his life. Life we would have above all things, nay life we muſt have or enjoy nothing: nor wife, nor good name, can do any good to a murdered man: hence it is, that God ſecures that to us, which is abſolutely neceſſary, peremptorily commanding that no man aſſault our perſon, and attempt to take away our life from us. But, becauſe the Negative includes the affirmative, we muſt do all thoſe duties of juſtice and charity, by which the life of man may be preſerved.

Inhumanity and cruelty are the fountains which let forth the ſtreams of bloud. Brotherly kindneſſe and compaſſion teach us to preſerve the life of man, whatſoever then may be derived from either of theſe, are the duties of this Commandment, *Ut homo homini non ſit lupus*, that a man be

be not a wolf to a man: *Ut homo homini ſit Deus*, that a man be as a God to his brother.

1. *Forbidden here then there is.*

Deut.14.21. 1. Cruelty and inhumanity. This forbidden. *Thou ſhalt not take the damme with the young*, Deut. 22. 6. *Not ſeethe a* Numb.22.29. *lamb in his mother's milk*: and *Prov.* 12.10. *A righteous man regards the life of his beaſt, but the bowels of the wicked are cruel. Would there were a ſword in my hand, that I might ſlay thee*, ſaith *Balaam* to his Aſſe. If cruelty were not to be uſed to a beaſt, much leſſe to a man. God never intended that man, made *Caligula.* after his Image, ſhould be πηλὸν αἱματι πεφυρμένον, a piece of clay kneaded with bloud.

2. All kinds of homicide: as our Saviour hath interpreted this Command, *Mat.* 5. whether of the heart, tongue or hand.

Mat.15.19. 1. *From the heart proceeds murders*; of this kind are

a Rom.1.31. 1. *a* Unmercifulneſſe, and a deſire to oppreſſe the poor, *Amos* 2.6,7.

b Mark 5.22. Epheſ.4.26. 2. *b* Anger immoderate or cauſleſſe, too lightly begun, or too long continued.

c Gal.5.20. 3. *c* Envy, grudging, repining, rancour, diſdain, emulation.

d Rom.1.29, 30,31. 4. *d* Hatred, malice, uncharitable ſuſpition, 1 *Cor.* 13.5,7.

5. Deſire of revenge, irreconciliation, frowardneſſe, contention.

e Act. 23.12. Luk.22.2. 6. *e* Counſel, plotting or conſent to murder any man.

2. The breaking out of this murder of the heart in

1. The tongue, manifeſted

a Epheſ. 4.31. Col. 3.12,13, 19. 1. *a* By evil ſpeaking.

2. Diſdainfull ſpeaking. *Racha.*

3. *a* By bitter and angry words. *Thou fool*, Mat.5.22.

4. Mocking in an ill manner, *Lev.*19.14. *Gen.*21.9.

5. Brawling, threatning, provoking, *Tit.*3.2.

6. Clamour or vociferation, *Ep h.*4.31.

b Act.24.5. Act.28.4. 7. *b* Detraction, cenſoriouſneſſe.

2. The

2. The hand, which is actual murder, and this may not be acted;

1. Not upon a mans ſelf. For no man is maſter of his own life, he is God's ſervant, and the Lord that gave it, muſt take it away. *Lord now letteſt thou thy ſervant depart,* ſung old *Simeon.* Luk.2.29.

2. Another he may not kill, *Gen.*4.10,11. *Gen.*9.5. Neither commit, *homicidium, fratricidium, parricidium,* &c. not kill a man, his brother, his father.

Qu. *Whether then may the Magiſtrate put any man to death?* Exod.23 7. 2 Reg.6.32.

Anſ. Yes, But he may not murder any man: lawfully he may, and muſt take away ſome mans life; for God hath put the ſword into his hand, and made him a miniſter to execute wrath, *Rom.* 13. 14. *Thou,* then, in the Command, is the private man, who hath no commiſſion from God; not the Superiour, whom God (who alone hath *vitæ & necis poteſtatem,* power of life and death) hath ſet in his place, and in his right and power to execute malefactours. So that, to ſpeak properly, it is not the Magiſtrate, that takes away the malefactour's life, but God that commands his Vice-gerent and Deputy to do it. Gen. 9.6. Deut.19.13.

Now, that the Magiſtrate proceed juſtly, and fall not within the compaſs of murder: neceſſary it is, 1. That there be a juſt cauſe. 2. A right end and intent. 3. That he be Gods Deputy, that is, have a juſt and a lawfull power; for where any of theſe three, eſpecially the laſt, is wanting, the man is plainly (who is adjudg'd and executed) murdered; and the doers are murderers, be they in what height, place, or power ſoever. 2 Chron.24. 22.

Now to this murder of the hand are reduced,

1. Chance-medly, *Deut.* 19.4,5.
2. Man-ſlaughter, *Exod.*21.12,13. *Levet.*24.17.
3. *a* Mutilation, or dangerous wounds, fighting.
4. *b* All duells.
5. All unlawfull war. Treaſons, 2 *Tim.*3.4.
6. *c* Thoſe medicines that procure Abortions.
7. *d* Cowardiſe in a Magiſtrate, that delivers an innocent

a Lev.24.19, 20.
b Ja.4.1. Gen.10.9. Gen.38.8.
c Exod.21.22, 23.
d Deut.1.17.

Luke 23. 24. cent person to the will of his enemy. This was *Pilat*'s case.

In this Precept is commanded,

a Job 29. 15, 16. 2 Cor. 8. 3. 1 Pet. 1. 22. *b* 1 Tim 5. 23. *c* Rom. 12. 18. *d* Col. 3. 12. *e* 1 Pet. 3. 8. Col. 3. 12. *f* Rom. 15. 1. *g* 2 Cor. 2. 10. Ephes. 4. 32.

1. *a* To love one another, and to do all offices of charity, by which the life of man may be preserved.
2. *b* To preserve our own health, and of others, so far as we can.
3. *c* To preserve and follow peace with all men. To be quiet, 1 *Thes.* 4. 11.
4. *d* To be mercifull, bountifull, to prisoners, captives, &c, *Mat.* 25. 36.
5. *e* To be courteous, kind, affable, *Ephes.* 4. 32.
6. *f* To bear one anothers burdens, *Gal.* 6. 2.
7. *g* To forgive and remit offences, and to be easily pacified and reconciled.

I need not delineate farther who they are that break, who keep this Commandment; since by the inspection of the particulars it is easie for any man to do it.

The 7th Commandment.

Thou shalt not commit adultery.

Col. 3. 5. 2 Thes. 4. 5.

Θυμὸς, Anger and the ill effects thereof, are restrained in the former Commandment; in this, ἐπιθυμία πᾶσα, evil lust and concupiscence.

The end intended in this Commandment is Chastity, that we keep our bodies chast, as the Temples of the holy Ghost: whatsoever therefore may conduce to this end must be done, what may sustain our chastity must be avoided.

What is here Commanded.

a 1 Thes. 4. 3. Luke 21. 34. 1 Tim. 3. *b* 1 Pet. 3. 2, 3. Gen. 19. 5. *c* 2 Cor. 6. 4, 5.

1. *a* Chastity. 2. Sobriety. 3. Temperance, or moderation in meats and drinks, Purity.
4. *b* Modesty in apparel, in behaviour, in words, *Mat.* 1. 25. 1 *Tim.* 2. 9.
5. *c* Castigation of the body, 1 *Cor.* 9. 27. *Rom.* 13. 14.
6. Prayer,

6. *d* Prayer, watching, faſting. *d* 1 Cor. 7. 5. 1 Pet. 4.
7. *e* Marriage to thoſe who have not the gift of continency. *e* 1 Cor. 7. 9. Mat. 19. 11.
8. *f* The bed undefiled: or the chaſt uſe of a wife. *f* Heb. 13. 4.
9. *g* Not to ſeparate, divorce, or put away a wife. *g* Mat. 19. 3. Ezra 10. 19.
10. Labour in an honeſt vocation, 2 *Theſſ.* 3. 6, *ad* 13.
11. *h* To make a covenant with the eyes, and ears. *h* Job 31. 1, 7. Mat. 5. 29.
12. *i* To keep honeſt, modeſt, and chaſt company. *i* Prov. 7. 22. Pſal. 50. 18.

In this Commandment are forbidden,

1. All kind of ſenſuality, laſciviouſneſs, wantonneſs, or uncleanneſs, which is contained under theſe four words, *Rom.* 1. 24. Deut. 22. 22. Prov. 6. 32. Heb. 13. 4. Levit. 18. 6. 1 Cor. 5. 1. Gen. 2. 24. Mat. 19. 5. Mal. 2. 14, 15, 16.

1. πορνία, which in a married perſon is whoredom or adultery: and under it may be reduced;
1. Inceſt, which is committed with one allyed in the degrees prohibited.
2. Concubinage, which northward they call a Ligbie.
3. Polygamy, or the taking and keeping of two or more wives.

2. πανεία, Villany: under which are contained,
1. Beſtiality, *Levit.* 18. 23.
2. Sodomy, *Levit.* 18. 22. *Rom* 1. 26. *Gen.* 19.

3. πλεονεξία, An immoderate deſire: and under this are,
1. *a* Harlotry, when committed with a common ſtrumpet. *a* Deut. 23. 17. Jer. 5. 7.
2. *b* Fornication, when with a maid not common. *b* Epheſ. 5. 3. Ezech. 18. 6.
3. Immoderate uſe of the marriage-bed, *Heb.* 13. 4. Epheſ. 4. 19.

4. ἀσέλγεια, Naughtineſs, laſciviouſneſs, wantonneſs; to which may be reduc'd this filth following: Gal. 5. 19. Gal 5. 9.
1. All that feeds this ſin, or are incentives to it: as *a* 1 Pet. 4 3. Rom. 13 13. 1 Cor. 5. 11.
1. *a* Luxurious diet, inflaming wines, *&c. Iſ.* 5. 11. *b* Ezech. 16. 49 Rom. 13. 14. Job 20. 11, 12, 13.
2. *b* An idle life.
3. Moroſe thoughts, that dwell on the phancy with delight, *Matth.* 15. 19.
2. *c* All outward provocations to it, which are the ſnares of luſt: as laſcivious dreſſings. *c* Iſ. 3. 16, *ad* 23.

d 1 Tim.2.9.
1. *d* Embroydred hair.
2. Painting the face, 2 *Reg.*9.30.
e Prov.7.9, *ad* 27. Mar.6.22.
3 *e* Strange apparel.
4. Wanton geſtures, dalliances.
f 1 Cor.5.11. 1 Cor.15.33.
5. *f* Corrupt company.
g Prov.6.27. Iſa.3,16.
6. Laſcivious books.
7. *g* Wanton pictures, tales, ſtories, ſongs.
8. Immodeſt kiſſes, *&c.*

3. The ſigns of it.

h 2 Pet.2.14. Gen.38.7.
1. *h* In the eye wanton glances. Eyes full of adultery.
i Epheſ.4.29. Col.3.8.
2. *i* In the ſpeech, σαπρὸς λόγος, ſmutty words.

k Ja.1.13,14.
4. *k* In a word, all deſires of wantonneſs conſented to, though they break not into act.

Thoſe who keep their bodies chaſt, or uſe the means to chaſtity, are thoſe who keep;

Thoſe who pollute, or give way to any temptation that may pollute, are the men that break this Commandment.

The 8th Commandment.

Thou ſhalt not ſteal.

Man may have a juſt title to ſomewhat, which he may call his own, whether his Title ariſeth, by juſt acquiſition, inheritance, by gift or donation, or by contract. And it is the purpoſe of God here to ſecure *Suum cuique*, every man in his eſtate, ſetting a hedg, and a fence about his goods by an eternal law of commutative juſtice, that no man dare to break over, or ruſh upon, what is his, without an apparent injury, and an affront done to God.

This being the end:

1. *Here is commanded,*

a 1 Tim.6.7,8. *b* Phil.2.4. 1 Reg.21.6.
1. *a* That every man be content with his eſtate: and to have moderate deſires.

c Rom.9.8. 1 Theſ.4.6. Deut.25.13.
2. *b* To preſerve our neighbours goods, and to ſuffer every man to enjoy his own quietly, and fairly.

3. *c* To give and pay every man his due: and injure no man.

4. To

4. *d* To uſe juſtice in all our dealings, contracts, bargains. *d* Jo.5.12. Prov 27.23. Phil.4.12.

5. To be frugal, and not to ſpend above our eſtates, *Luke* 15.13.

6. *e* To uſe honeſt means to get a livelyhood: *viz.* prayer and labour. *e* Mat.6.11. 1 Tim.5 8,16.

7. *f* To uſe our goods to benefit others juſtly, liberally, chearfully, *Heb.*13.16. *f* Luk.6.35.

8. *g* That we reſtore what is unjuſtly gotten, or detained, *Luk.*19.8. *g* Exod.12.6, 7.

2. *Here is forbidden,*

1. *a* Unjuſtice, violence, oppreſſion. *a* Rom.1.29.

2. *b* Covetouſneſs, and hoarding up all that comes in, 1 *Tim.*6.9. 2 *Pet.*2.14. *b* 1 Theſ.4.6. Epheſ.5.5.

3. *c* Tenacity, or the niggard's hand. *c* Eccl.4.8.

4. *d* Contentiouſneſs, and vexatious Law-ſuites. *d* 1 Cor.6.1.

5. *e* Immoderate care and ſollicitude. *e* Mat.6.25.

6. *f* Deceit, fraud, circumvention in bargaing, contracts, buying, ſelling. *f* 1 Theſ.4.6.

7. *g* Picking and ſtealing: or ſecret purloynins, 1 *Pet.* 4.15. *g* Epheſ.4.28.

8. *h* Open robbery, violence, plundering, and rapacity. *h* 1 Cor.6.10.

9. *i* Falſe weights, and meaſures. *i* Deut.25.13. Amos 8.4.

10. *k* Sacriledg: To detain Tythes, Tribute, Cuſtom, *Luk.*20.25. *Mat.*22.8. *k* Rom.2.27. Act 5.3.

11. *l* To borrow and not to pay again, when they are able. *l* Pſal.37.21.

12. *m* To detain hirelings wages: cheat orphans, and widows. *m* Ja.5.4. Jer.7.6.

13. *n* To embezel other mens eſtates, and fail a truſt. *n* Lev.6.2,3.

14. *o* To receive bribes, and ſet juſtice to ſale. *o* Iſ.11.23.

15. *p* To break their promiſe, and refuſe to ſtand to their bargain. *p* Pſal.15.4. 1 Pet.2.1.

16. To embaſe and adulterate Coin, and paſs it for good and perfect.

17. *q* Prodigality to waſt their own eſtate. *q* Luk.15.13.

18. They, who make not reſtitution, offend. Lev.6.4,5. Exod.22.16,7

r 2 Thes. 3. 11. 19. r To live an idle life, and not to use honest labour to live.

The 9th Commandment.

Thou shalt not bear false witness against thy Neighbour.

The scope and intent of the Law-giver is, that as God is a God of truth, so those who honour him, labour to preserve truth among men, and hate the contrary, which is all falshood and lying; since by a false testimony the credit, reputation, and good Name of our neighbour, that I say nothing of his goods and life, are much empaired and wrong'd.

This sometimes is called in question in judgment, sometimes again it may be hazarded in private commerces among men: and therefore God here gives an order for the tongue, that whensoever, or wheresoever there be an occasion to speak of him, we cast off lying, and speak every man the truth of, and to, his Neighbour. Our words then must be,

a Ephes. 4. 25. Psal. 15. 2. b Rom. 1. 30. Lev. 19. 16. 1 Tim. 5. 13. c Acts 23. 7. Jo. 18. 36. Acts 5. 42. Luc. 22. 57. d Rom. 12. 9. 1 Pet. 2. 1. 2 Cor. 12. 20. Acts 12. 22. 1 Thes. 2. 5. e Ephes. 4. 29. 2 Sam. 16. 3. f Prov. 17. 27, 28. Ja. 3. 6. Eccles. 10. 12, 13, 14. g Gal. 2. 4, ad 14. Ruth 2. 4.

1. *a* True: to which is opposed *b* { Lying, and Slander, Calumny, Detraction, Vanity, Tale-bearing.

2. *c* Free: to which is opposed { Indiscreet professing of truth, and Cowardly fear.

3. *d* Simple: to which is opposed { Guile and whispering, Dissimulation, Flattery.

4. *e* Profitable: to which is opposed { Unprofitable, Hurtfull, Rotten } speech.

5. *f* Few: to which is opposed { Immoderate prating, Futility, Unseasonable suppressing the Truth.

6. *g* Courteous: to which is opposed { Scurrility, Railing, Scoffing.

7. Affable

7. *b*. Affable: to which is oppoſed, {Moroſity, Churliſh words. *b* Epheſ. 5. 4. 1 Sam. 25. 2 Sam. 16. 5. Gen. 21. 9.

1. The virtues here commanded, are, Truth, Fredom, Simplicity, *&c.*

2. The oppoſite vices forbidden, *viz.* Lying, Slandering, *&c.*

1. *They then keep this Commandment,*

1. *a* That preſerve the good name of their neighbour. *a* Prov. 10. 12.

2. *b* That truly, and freely, and ſimply, give a teſtimony to Truth, eſpecially being call'd to it by lawfull authority. *b* Matth. 1. 19. Acts 4. 20. Act. 5. 29, 30.

3. *c* That uſe few, courteous, profitable, and affable words. *c* Ja. 1. 19. 1 Pet. 3. 8. Eph. 4. 29.

4. *d* That ſpeak well and charitably of their neighbours. *d* 1 Cor. 13. 5, 7.

2. *They offend againſt this Commandment.*

1. *a* They that bring in, and they that are falſe witneſſes againſt any man. *a* Matt. 26. 60.

2. *b* They that accuſe their neighbour unjuſtly, and raiſe falſe tales, and they who report and ſcatter them. *b* 1 Reg. 21. 13. Levit. 19. 19.

3. *c* They that openly ſlander, detract, ſcoffe, or rail at their brother, or uncharitably cenſure him, and backbite him. Tit. 2. 3. *c* Luc 11. 15. Acts 2. 13. Matth. 7. 1.

4. *d* They who are ſuſpitious, raiſe jealouſies, and are buſie-bodies in other mens matters. Rom. 2. 1. *d* 2 Sam. 16. 3.

5. *e* They who flatter and diſſemble with a double tongue. 1 Pet. 4. 15. *e* Prov. 26. 18. 5. *ad* 26.

6. They who are whiſperers, *Rom.* 1. 29.

7. *f* They who uſe churliſh words, and are vain boaſters, 2 *Pet.* 2. 18. *f* 1 Sam. 25. 3, 10.

8. *g* They who give malicious falſe Teſtimonies in publick or private, *Exod.* 23. 1. *g* Rom. 13. 13. Pſ. 58. 1, 2, 3.

9. *h* They who conceal the Truth to the prejudice of another, being required by juſtice and charity to give Teſtimony to it. *h* Prov. 24. 11. Levit. 5. 1.

10. *i* Judges that give falſe Sentences. *i* Pſ. 82. 4. 1 Reg. 21. 12, 13.

11. Advocates

k Exod.23.2. *l* Isa.10.1. Jer.32.13,14. *m* 1 Tim.4.2.

11. *k* Advocate, and Lawyers that wittingly plead bad causes, 2 *Chron.*19.2.

12. *l* Registers or Notaries that make false Acts.

13. *m* All that aquivocate or lye, *Exod.*23.7. *Col.*3.9.

The 10th Commandment.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his ass, nor any thing that is his.

This Commandment cuts to the quick; and the Scope of it is to extirpate the very root, and destroy the seed of all injustice and uncharitableness from the earth.

It shews that God looks farther than man, and that his Law is more perfect and exact, than all the laws of men: For, whereas the laws of men can only restrain the outward *a* Act, bind the hands, and stop the mouth; and, in case they prove untruly, punish the Malefactor: Gods Law takes hold on the first and inmost thoughts, intentions, and *b* motions to evil; and, in case they be entertained, will call man to the bar for them.

a Rom.13.4. Heb.10.16.

b Rom.7.14. Mar.12.30. Jo.4.23.

I little doubt, but what is here forbidden was also prohibited in the former Commandments; for in them all intentions to evill are restrained. But yet with this difference; In them it was by reduction and implication, in this it is plainly, and by explication: in them, somewhat darkly; in this clearly, evidently, expressly.

And such an Express and Command, was necessary. For such is the deceitfulness of mans heart, that he is apt to flatter himself, and to conceive, that when he hath forborn the outward Act, he hath done God's will. This is apparent in the young *Pharisee*, who, because he had lived ἀμέμπτως, a blameless and a good moral life; and outwardly observed *Moses* law, professed openly: All these have I observed from my youth. And again it is more evident in the old *Pharisees*, that confined the duties to the external

Luc.18.21.

external act. So that it was neceſſary for our Saviour to teach theſe *Rabbies*, that *Moſes* meant ſomewhat beyond what the bare words founded, *Mat.* 5. *You have heard, that it was ſaid by them of old, Thou ſhalt not kill, Thou ſhalt not commit adultery*; *But I ſay*, Cauſeleſs anger, deſire of revenge, luſt after a woman, is a breach of the Law.

Thus much a man, being over-indulgent to himſelf, would never have thought of; and therefore God by an expreſs and peremptory law hath commanded, *Non concupiſces, Thou ſhalt not Covet.* And the examination of our wayes by this, will conclude the moſt ſtrict liver and Phariſee under ſin, and make him cry out with St. *Paul, O miſerable man that I am! who ſhall deliver me from this body of death?* Rom. 7. 24.

Concupiſcence is that which is here prohibited, not ſimply all, but that which is evil; For our deſires are of two kinds, Good, and Evil. Rom. 7. 20.

1. There is a good deſire. A good deſire of ſuperiority, 1 *Tim.* 3. 3. A good deſire of puniſhment upon a malefactor, *Deut.* 13. 8, 9. A lawfull deſire of women, meat, and drink. *a* A lawfull deſire of goods and riches; A good deſire that truth ſhould flouriſh, and a good luſt of the *ſpirit* againſt the *fleſh*, Gal. 5. 17.

a Gen. 24. 3. Jo. 4. 6. Prov. 30. 8. Jo. 17. 17.

So long as the deſire is regulated and kept in by the Law of God, it is good and neceſſary, and God hath left it impreſſed in the ſoul, as the incentive to all duties, both Religious, Natural, and Moral.

2. But beſides this good deſire, there is a bad, which is call'd *the old man*, Eph. 4. 22. *Sin that dwels in us*, Rom. 7. 5. *The ſting of death*, 1 Cor. 15. 56. *The thorn in the fleſh*, 2 Cor. 12. *The concupiſcence of men*, 1 Pet. 4. 7. Which is a fooliſh, hurtfull deſire retain'd in the ſenſuall part of the *b* ſoul, which is ſo far from being a help to the underſtanding and will as it ought, that it darkens and ſeduceth it.

b 1 Pet. 2. 11. Act. 7. 51.

And hence it comes to paſs, that an Object of profit or pleaſure being propoſed, it is firſt delighted with it, then it ſtayes and dwels on that delight, after it conſents to receive it, or at leaſt, doth not reſiſt or reject it, rather ſets the

thoughts to compaſs it, or at laſt yields to act it.

By this gradation, ſin from the conception is brought to the birth: which progreſs S. *James cap.*1. *ver.*14,15. hath thus excellently expreſſed, *Every man is tempted, when he is drawn away by his own luſt, and entiſed.* Then when luſt hath conceived, it brings forth ſin, and ſin, when it is finiſhed brings forth death.

Evident here it is, that Luſt in the heart of man, is as it were the *Matrix*, in which ſin firſt receives the conception, articulation, life, motion, and growth, till it come to the Birth: and the Midwives, as I may ſo ſay, to bring it forth, are *the luſts of the fleſh, the pride of life, and the luſt of the eyes*, that is, profit: Which laſt is eſpecially forbidden in this Commandment. And two Objects are here named.

1 Joh. 2.16.

1. Our neighbours goods, His *houſe*, his *ſervants*, his *cattel.*
2. Our neighbours wife, *Thou ſhalt not covet*, &c.

Becauſe men commonly luſt after theſe.

1. By wanton fleſhly deſires, they luſt after their neighbours wife.
2. By covetouſneſs, they luſt after their neighbours goods, his houſe, his man-ſervant, his maid-ſervant, his oxe, his aſs.

And yet theſe are not all the irregular luſt, by which a man is tempted, and drawn away, and entiſed. There is,

a Habb.2.9. Judg.9.7,15, 21.

1. *a* A luſting after our neighbours dignity, honour, place, through pride and ambition. This is pride of life in S. *John.*

b 1 Sam.18.5, *ad* 21.

2. *b* A luſting after our neighbours blood, and life, out of envy, hatred, malice, revenge. Theſe are luſts of the fleſh.

c 1 Reg.18.17. Mat.9.3,4, &c.

3. *c* A luſt to take away our neighbours good name and reputation; ariſing out of the ſame, or other vicious cauſes.

That therefore no man ſhould conceive that his covetous, and *wanton luſts* were alone reſtrained, and not his proud, and ambitious, revengefull, malicious, and envious alſo; that no man dream of a liberty in any; it hath pleaſed the Law-giver here to give a καθάρσιον, a Purge to all, and

Tertul. *de pallio.*

and to ſet a Bar to all, by this general Prohibition.

Thou ſhalt not covet his oxe, nor his aſs; nor any thing that is his.

His honour is his, his life is his, his good name is his, as well as his wife, his man-ſervant, his maid-ſervant, his oxe, or his aſs; and therefore we may no more covet to take from him the one, than the other: what is his, he muſt quietly, and peaceably enjoy.

1. *In this Precept is commanded,*

1. *a* That we be content with our own, and the portion that God gives us. *a* Phil.4.11,12.
2. *b* Not to be covetous of what is another man's. *b* Iſai.5.8.
3. *c* That we labour in that Vocation, to which God hath called us, honeſtly. *c* Epheſ.4.28.
4. *d* That the commencement of any motion to deſire what is anothers, is to be disbanded inſtantly, and not ſuffer'd to ſtay in the appetite in any degree of moroſe delectation. *d* Act.20.33, 34. Gal.5.24.
5. *e* That thoſe things be our neighbours which God hath given him. *e* Act.5.4.
6. *f* That by this gift every man hath a property, and diſtinct right, in that he poſſeſſeth; and therefore no man may deſire to invade or diſpoſſeſs him. *f* Habb.2.5,6.
7. *g* That we fight againſt fleſhly luſts, and labour to mortifie, crucifie, and ſubdue them. *g* Epheſ.6.12. Rom.8.3. Gal.5.24. 1 Cor.9.27.
8. *h* That we ſtop ſin in the beginning, and reſt not till extinguiſhed. *h* Prov.1.10, *ad* 20.

2. *Offenders againſt this Command, are*

1. *a* They who envy other mens wealth and proſperity. *a* Matt.20.15.
2. *b* They which deſire paſſionately to poſſeſs, what is another mans. *b* 1 Reg.21.4.
3. *c* They who with greedineſs purſue riches, honours, pleaſures. *c* Micah 2.1,2.
4. *d* They who are over-ſolicitous, carefull, vexed, diſtracted, diſquieted, about the purchaſe of worldly things. *d* Matth.6.24, *ad* 34.

5 e They who have ſufficient, ſtill deſire more.

6. f They who are idle, and labour not in an honeſt way to get their living.

7. g They who ſtifle not ſin in the conception and birth; or, being brought forth, do not mortifie and crucifie it.

e Prov. 30. 14, 15.
f 2 Theſ. 3. 11. Gen. 47. 3.
Rom. 7. 13, ad 25.
g Rom. 8. 5, ad 13.

Many other offences there are againſt God's Law, but they may, either by theſe general rules, be diſcovered; or elſe by the particulars, known: there being very few which will not with eaſe be reduced to one or other of thoſe heads above mentioned. Some of theſe are here twice ſet down, and under divers Commandments, becauſe Divines ſometimes reduce them to one Commandment, and ſometimes to another.

Q. *Whether is a man able of himſelf to do theſe duties to God and man?*

A. No. For, my good child, know this, that thou art not able, to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his ſpecial Grace.

Here I thought good to inſert this diſcourſe about the ability of man to keep God's Law.

Matth. 19. 17. When the young man came to our Saviour to ask him the way to heaven, the anſwer which Chriſt returned was, *If thou wilt enter into life, keep the Commandments*: and no queſtion, were a man able to keep the way without erring, or ſtand upright in the way without ſlipping or falling, this very way would bring a man ſafe to life. For

e Ezech. 20. 13 it was not ſaid in vain, *He* a *that does theſe things ſhall live in them.*

b Mat. 7. 13, 14. b A hard narrow and ſtraight way indeed it is, yet it would be conſidered, whether out of wilfulneſs we do not deſert it, and, under pretence of difficulty and diſability, take liberty to ſatisfie our own luſts and affections, and to break aſunder thoſe bonds, and caſt away thoſe cords, by which the very light of reaſon (which is a ray of the Divine Image, ſhining yet in our ſouls) would faſten and obliege us.

To open this point fully: Man muſt be conſidered either as

as a meer Natural man, or as ſupported by ſpecial Grace.

1. Let man be conſidered in the ſtate of nature only, though he cannot ſhake off ſin, that hangs ſo faſt on, nor repreſs the dominion of it univerſally; yet he may forbear many evill outward actions in particular, to which he returns *like a dog to his vomit*, in which he wallows *as a ſwine in the mire*. For though imbred concupiſcence doth tempt and incline, yet it doth not confine and determine any man, to this or that ſin in particular; as to act this murder, this adultery, that theft, that ſlander, *&c.* 2 Pet. 2. 22.

And this is manifeſt, becauſe reaſon in man is *Natural Grace*; it being a gracious part in God, to make man a reaſonable creature: and this light of reaſon ſhews, that there is ſomewhat, of its own nature, virtuous and juſt, which is to be proſecuted; ſomewhat vicious and unjuſt, which is to be avoided, though there never had been any poſitive law to command the one, or to reſtrain the other. Were right reaſon then heard to ſpeak, the outward acts of God's Commands would not eaſily be diſobeyed. The firſt reaſon. Rom. 2. 14, 15.

Examine but every precept apart, and the reaſon of the obſervance will appear ſo equal, that it will be no hard matter to judge by what irrational perſwaſions a man is drawn away from his own power and abilities, as if he were unwilling to uſe it againſt his pleaſing deſires.

1. By the very firſt Commandment he is enjoyned to ſubject himſelf to Almighty God as a Superiour Power, to ſerve him as the Lord, to adore him as his Maker, to love and honour him as his Father. There is nothing but corrupt reaſon that can entiſe him to the breach of this command. For let him deliberate with that natural underſtanding with which God hath endued him, and reaſon will dictate thus much, That it is both juſt, ſafe, and beneficial, that man, being God's ſubject, ſervant, child, creature, do render unto his ſupream Lord, Maſter, Father, Creator; fidelity, ſervice, fear, reverence, love, honour.

2. From this ſtep, to the next of God's laws. Thou ſhalt not make thy ſelf any graven image, Thou ſhalt not bow down to it, and worſhip it. What difficulty, what

impoſſibility is there in this, that it may not be kept? For what man, endued only with the light of reaſon, and is not forſaken of God, will proſtrate himſelf before, and call upon a blind, deaf, dumb, dead ſtock, far more worthleſs than the meaneſt creatures? Who can imagine to repreſent an infinite eſſence, and a ſpirit, by finite and material lines? which is ſo far, not only againſt reaſon, but even common ſenſe; that *David* made it a *Quere*, whether the Idolatour or the Block, to which he boweth, were more ſenſeleſs, *Pſal.*135.18.

3. But ſure I am, the raſh and fooliſh breach of the third Command, admits no excuſe for it, but Cuſtom, which aggravates all other ſins. Pleaſure it hath none to ſpeak for it, profit ordinarily it brings none, which are the two great inchanters of mortal men, and advocates for other tranſgreſſions. Theft gives ſatisfaction to our needs. Adultery to our luſt. Oppreſſion to our ambitious, covetous heart. But this contempt and abuſe of Gods name, ſatisfies no ſenſe, advanceth not the eſtate. Adviſe then with Reaſon, and ſhe will tell you, that there is no reaſon to be given, why any man ſhould take Gods name in vain, except he deſires to dwell with everlaſting burnings.

4. No nor any reaſon for the breach of the next: very much for the obſervation of it. For, what burden, what pain, what inconvenience is there in this, to ſet apart a day to the ſervice of God, and reſt from our ordinary labours? rather what great eaſe, what equity? God beſtows upon us ſix dayes, 'tis but reaſon then the ſeventh be his, and that it be a reſting day, a holy day, a day of Reſt; for the content of the ſervant, and the comfort of the maſter: a day of holineſs, in which both maſter and ſervant may tender their devotions, and expreſs their thanks to their good Lord.

Were theſe Dictates of nature well learned, and weighed, all the pretended difficulties of the firſt Table would vaniſh; and eaſie it would be to perſwade obedience to theſe wholeſome laws. And the ſelf-ſame light of nature, that perſwades to piety, would perſwade to juſtice and charity alſo.

1. For

1. For, do not children receive from their parents, their natural life, livelyhood, education? Have they not begotten us, born us, cheriſhed us in our weak and helpleſs infancy, and beſtowed upon us the harveſt of their labours, cares, ſorrows? Were this well thought on, it could never be held a burden, that we return unto them due reſpect, honour, love for love; ſince natural reaſon, and affection enclines men to be gratefull towards great benefactours.

2. To proceed; remove thoſe following Laws, and whoſe life, whoſe wife, whoſe goods, whoſe good name, can be freed from invaſion? He that will not kill, may have a deſign to do it; and he that will not defile his neighbours wife, yet may have a luſtfull eye: Now all theſe injuries and deſires, God hath ſtav'd off, with this one Dictate and maxim of nature, of nature, *Quod tibi fieri non vis, alteri ne feceris.* Kill not, do not covet to kill. Pollute not, do not covet to pollute. Steal not, do not deſire to ſteal. Be-lye not, do not deſire to be-lye another; becauſe, thou thy ſelf art offended, if another do, or covet to do, in any of theſe, the leaſt wrong unto thee.

The ſumme of all this is, that the Commands of the Decalogue are highly conſonant to the rule of Reaſon; and for the outward acts, and groſs breaches thereof may be forborn by any man, who will hearken to what his reaſon will teach him.

This is manifeſt alſo, in that the lewdeſt man attempts not malicious wickedneſs without ſome precedent deliberation. A debate there is betwixt reaſon and paſſion, pleaſure, profit, and the ſoul, before the conſent is gotten, and reaſon being over-born by ſelf-love, yields againſt the evidence of conſcience. *Video meliora, proboque; Deteriora ſequor*, and then follows a free election and contrivance by what means the plot may be brought to paſſe. And yet when it comes to the birth, and is ready to be delivered, the moſt wicked man will hold in, and reſtrain himſelf, put caſe the eye of ſome honeſt *Cato*, the reverence of ſome man he honours, ſome preſent fear or danger

The ſecond reaſon.

danger doth over-awe him. Why is it elſe, that ſin is delay'd, ſought to be put off to darkneſs, to corners, and to be acted in another place and time? This clearly ſhews, that it is more poſſible for a natural man to keep the outward act of Gods commands, than he uſually doth.

The third reaſon.

Laſtly, this is evident even by the laws of men, who have ſet penalties upon thoſe who break the Moral Law. Now it were unreaſonable, for a Prince to lay a puniſhment on that crime which is unavoidable. Theſe very penalties then ſufficiently demonſtrate, even in the judgment of men, Notorious crimes (ſuch as are murders, adulteries, theefts, perjuries, &c.) might be avoided by meer natural men, were but the law of reaſon heard to ſpeak.

Thus it is with nature in thoſe actions which are manifeſtly ill; as for thoſe which are good, a poſſibility there is, even of a meer natural man, to perform many a moral act, which for the ſubſtance of the work is ſimply good, and yet is omitted. Evident it is, that he, who is ψυχικὸς, carnal, may give a cup of cold water to one that belongs to Chriſt, he may caſt two mites into Gods treaſury, he may give meat to the hungry, and drink to the thirſty, or, he may if he pleaſe, omit it, or deny it. Which becauſe he could do, and did not, he is juſtly condemned, *Mat.* 25. 42.

But what then! What? Are the Commandments of God to be kept by a meer natural man? I ſay it not. Thus much only; that many outward ſcandalous acts may be reſtrained, and forborn: many good actions that are omitted, done by obſervation of the rules of nature. Men, conſidered as men, may be far better morally, than they are: leſs ſinfull, more charitable, more juſt; though in the inward part and actions of obedience, they will come far ſhort.

Chryſ. de pœn. hom. 8. *Baſil. in Pſal.* 118. *Aug. de Temp. ſer.* 61. *ver.* 191 *Idem de Natura & Gratia, c.* 3. *& 69. Idem in Pſal.* 56. *Hieron. exp. Symb. ad Damaſum.*

And this I take to be the meaning of the Ancients, *Chryſ. Baſil. Auguſt. Hieron. Concil. Arauſ.* c. 25. who with one mouth affirm, *Deus non mandat impoſſibilia.* God commands no impoſſible things: and St. *Auguſtine*'s reaſon is, *quia juſtus eſt*, becauſe he is, a juſt God. He doth not

as

as *Pharaoh*, require the tale of brick, where he denies the ſtraw.

2. *Not without his ſpecial grace.*

You have ſeen how far the Commandments are poſſible and may be kept by a meer moral or natural man. But beſides theſe outward acts, there be many inward, and from both theſe there iſſue many other duties, which for many cauſes may be defective, yea, and will be defective ſo long as we carry about us this body of ſin. There is one perfection of this life, another of the life to come. Now the Law of God expects from us in this life, not abſolute perfection, but ſuch a perfection as is to be had in this life, which the ſchoolcals, *perfectio viatorum*, the perfection of wayfaring men, and define it thus; When the will of man habitually entertains nothing that is contrary to the love of God. *Thom. 2. 2. 4. 44. art. 4. ad ſecundam.*

To arrive to this pitch the power of nature is too weak, it muſt be attain'd by the grace, or (as our Catechiſm hath taught us) by the *ſpecial grace of God*: for it is a peculiar to thoſe who are born again, ſanctified by the Spirit of God, cleanſed by Chriſts bloud, engraffed and made partakers of the Divine Nature; *Without me*, ſaith our Saviour, *you can do nothing*, Jo. 15. 4, 5.

But with him, that is, Chriſt, they may do much; they may go far, they may walk uprightly and ſincerely in this way. Poor and infirm people, that conceive the contrary, have not yielded themſelves to be governed by the Spirit of Chriſt. Would they but make a tryal, they ſhould find that true, which St. *Paul* confeſs'd by experience in himſelf: He complain'd of the *thorn in his fleſh*, but after he had received *ſufficient grace*, he confeſſeth that Chriſts *yoke was eaſie, and his burden light*, that no command was grievous to him. *I can do all things through Chriſt that ſtrengthneth me.* And *David*, that was troubled at his ſlips and falls, yet when God had once ſet his heart at liberty by this ſpirituall unction, could runne the way of Gods Commandments: not walk ſoftly, but run over them with great haſt and pleaſure. 2 Cor. 12. 8, 9. Phil. 4. 13. Pſal. 119. 32.

Even as a Cart-wheel, that creaks, and complains all the way it goes, under the ſmalleſt burden, while it remains dry; but, having ſome ſmall quantity of oyl put to it, runs on merrily, and without any noiſe: So alſo he that groans under the burden of Gods Law, and complains of the weight, of the uneaſineſs, of the difficulty of it, being ſupplied with this holy oyle, runs on with comfort and murmurs not.

This grace of God in this life, never raiſeth the man to perfect, exact, and unſinning obedience; but, it makes him
Gal.6.15. a *new creature*, creates in him a ſincere obedience to the whole Goſpel, it ſhuts the door againſt all temptations and ſecurity, ſloth, preſumption, hypocriſie, partial obedience, and habitual progreſſes in ſin; it teacheth and enables us to mortifie, crucifie, and ſhake off the fruits of the fleſh; and, upon our fallings, it quickens us to bewail and lament our frailties and infirmities; for Chriſts ſake, of our heavenly Father to beg a pardon, and ever after to reform and amend what is amiſs.

In this ſenſe a regenerate man, aſſiſted, or rather informed by the *ſpecial grace of God*, may, nay muſt walk in the
Luk.1.74,75. Commandments of God, and ſerve him; This is the condition of the ſecond Covenant, and Gods grace, ſhed in a good mans heart, inables to perform it: which obedience, when it is truly and faithfully done, though mix'd with much weakneſs and imperfection, and many ſins, (ſo that they be not leavened with wilfulneſs and impenitence) God hath promiſed to accept and crown.

For, for our comfort, the Law is now in the hand of a
Heb.9.15. Mediator; and, having the whole in his own hand, he could make what order for it he pleaſed. Among others, that was one, that if there be in a man a ready will, 2 *Cor.*8.12. a man ſhall be accepted according to that he hath, and not accor-
Luk.21.2,3,4. ding to that he hath not. How kindly did he accept the poor
Mat.26.13. widows two mites? How candidly did he take *Maries* box of ſpikenard, becauſe that little they did, was all they could do?

1 Tim.2.5. This Mediator is the man Chriſt Jeſus, and he well remembers

remembers of what mould we are made, and therefore being a compaſſionate High-Prieſt, he will take all well that is done with an honeſt and good heart, and intercede for the imperfections. Had there been a bruiſe in the reed, *Moſes* would have broke it quite; no more than an Ember in the flax, the ſevere Law-giver would quench that. But he who hath undertaken to be our Mediator, will not deal ſo with us: mediate he will, and ſtrengthen the bruiſe; plead for he will, and blow up, not blow out this little ember. His hand will not break the one, nor his foot tread out the other. Bleſſed be God, this is the help thoſe, who are *born of the Spirit*, are like to have from the bowels of a Mediator. Heb. 9. 11, 12. Heb. 7. 25. Mat. 12. 20.

Now look upon him as a Judge, and then there is great comfort likewiſe. For howſoever thoſe who are none of Chriſts ſhall appear and anſwer at the great Tribunal of Juſtice; yet all they that belong to him ſhall take their trial at the Bar of Mercy.

Into this Court he is pleaſed to remove, where exalting, or rather ſuper-exalting his Throne of grace, all his are to anſwer to theſe Articles.

1. Whether they have hearkened to grace, and have had a care, a reſpect, an eye, a love to Gods Commandments?

2. Whether their hearts were troubled, that their care was not ſuch as it ought, nor their obedience equal and correſpondent to their love and deſires?

3. Whether they have not grieved, quenched, done deſpite to the Spirit of grace?

4. Laſtly, whether they have daily pray'd for increaſe of grace, whether daily for remiſſions of ſins, which was alſo one of the Commands of this Mediator, *Dimitte nobis debita noſtra*, Forgive us our ſins, and lead us not into temptation? And if we can anſwer with a good conſcience to theſe interrogatories, our deſires and indeavours will paſs for reall performances; our ſorrow for not keeping will be accepted; and our asking of pardon, procure and obtain mercy.

Queſt. *How is this ſpecial grace and help to be attained?*

Anſw. By prayer; for, *Cali clavis, Oratio.* Prayer is the key that opens the gate of heaven, and moves God to beſtow a bleſſing: whence it was, and is good counſel, *Aſcendat oratio, ut deſcendat gratia,* Let prayer aſcend, that grace may deſcend: And thus much this Catechiſm intimates, warning us at all times to call for this *ſpecial grace, by diligent prayer.*

Queſt. *Is there any rule and form of prayer preſcribed?*

Anſw. Yes, The Lord's Prayer. *When you pray, ſay, Our Father which art in heaven,* Luk. 11. Which Command, no man can with a good conſcience obey, that holds all ſet-forms, neceſſary to be caſt out of the Church. A prayer it is, full and comprehenſive of all we can ſue for; enlarge our ſelves we may, but more we cannot ask than is comprehended in it. In this, we have not only Chriſts name to countenance our ſuits, but words put into our mouths by Chriſt to ſue in.

Amica & familiaris oratio eſt Deum de ſuo rogare, ad aures ejus aſcendere Chriſti orationem. Agnoſcat pater filij ſui verba. quum precem facimus; qui habitat intus in pectore, ipſe ſit in voce; & cum ipſum habeamus apud Patrem advocatum pro peccatis noſtris, quando peccatores pro delictis noſtris petimus, Advocati noſtri verba promamus. Cypr. *de orat. Dominicâ.*

That is: It is a gratefull, friendly, and familiar prayer, to intreat God by that Petition he fram'd; the prayer that Chriſt taught, aſcending to his ears. Let the Father acknowledg the words of his own Son, when we pray; Let him who dwels in the heart, be in the voice: and ſince we have him an Advocate with the Father for our ſins, when we poor ſinners ask pardon for our offences, let us produce and ſend up the words of our Advocate.

In orat. Dom. This by *Tertullian* is called *Legitima oratio,* The lawfull prayer. And the Ancients began their Liturgy with it, *Et hac præmiſſa legitima oratione, jus eſt accidentium deſideriorum,* this lawfull prayer being premiſed, a right there was of ſucceeding petitions.

Queſt. *Let me hear therefore if thou canſt ſay the Lords prayer.*

Anſw.

Anſw. *Our Father which art in heaven*, &c.

Queſt. *What deſireſt thou of God in this prayer?*

Anſw. The anſwer in the Catechiſm, is in one continued tenour of words, which I digeſt into this form.

1. The ſum of the Preface. *I deſire my Lord God our heavenly Father, who is the giver of all goodneſs.*

2. The ſum of the two firſt Petitions. *To ſend his grace to me and all people, that we may worſhip him and ſerve him.*

3. The ſum of the 3d Petition. *That we may obey him as we ought to do.*

4. The ſum of the 4th Petition. *And I pray God, that he will ſend us all things needfull for our bodies and ſouls.*

5. The ſum of the 5th Petition. *And that he will be merciſull unto us, and forgive us our ſins.*

6. The ſum of the 6th Petition. *And that it will pleaſe him to ſave and defend us in all dangers, bodily and ghoſtly, and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death.*

7. The ſum of the Cloſe is this. *And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt, and therefore I ſay,* Amen. *So be it.*

Thus far the Chatechiſm, to which I ſhall make bold to adde a few briefe Notes, for farther Explication.

THE EXPOSITION OF THE THIRD PART OF The Catechiſme, BEING THE LORDS PRAYER.

THis Prayer excels all other, not only for the Author, but alſo becauſe in ſo ſhort a compaſs of words, it comprehends a whole ſea of matter. *Compendiis paucorum verborum quot attinguntur? edicta Prophetarum, Evangeliorum, Apoſtolorum, Sermones Domini, parabola exempla, præcepta.* Tertul. *de orat. Dom.* c. p. 9. It is the Breviary or Epitome of the whole Book of God. For in this Epitome of words, the ſubſtance of the Law and Goſpel is delivered; our love, with the expreſſions of our duties intimated; good things for our ſelves and our brother deſired.

1. Honour exhibited, when we call him Father. 2. Faith in the invocation of his Name. 3. A tender of our obedience in his will. 4. A commemoration of our hope, in his Kingdom. 5. A petition of life, in bread. 6. A confeſſion of ſin, in our begging of remiſſion. 7. Our care to avoid temptations, in our requeſt for defence and tutelage.

That I may ſay the ſame over again a little more plainly, obſerve, I pray, how the body of this Prayer, anſwers

ſwers to the body of the Law.

1. God is *our Father*. Therefore have no other Gods.

2. God is *in Heaven*. Therefore have no graven image.

3. *Hallowed be his Name*. Therefore take it not in vain.

4. *His will be done*. Therefore not our own, eſpecially on his day. Iſa. 57. 13.

5. *Give us daily bread*. Therefore not to take it by killing, ſtealing, &c.

6. *Lead us not into temptation*. Therefore not to tempt our ſelves, by ſuffering our eyes to gaze upon ſtrange fleſh, which is an occaſion of adultery: or by letting covetous motions enter into our hearts. This is to covet.

7. Treſpaſſers we are all, and therefore had need to pray, *Forgive us our treſpaſſes*. *Docet dominica oratio nos eſſe peccatores & totam vitam eſſe pœnitentiam*, The Lords Prayer teacheth, that we are ſinners, and that our whole life ought to be a life of repentance.

In little you ſee much is comprehended. As for the method of it, it is admirable, and the order wonderfull; the Petitions being not nakedly ſet down, but headed with a ſolemn Preface; nor abruptly broken off without a reaſonable and moſt weighty Concluſion. On both ſides there is a hedg ſet, to teach us that we break not in upon God irreverently in our Petitions, nor break from him unmannerly, and abruptly. There be of this prayer

Three parts
1. The Head, Preface, or *exordium*.
2. The Body, conſiſting of ſix Petitions.
3. The Foot, or Concluſion, or *doxology*.

The three firſt Petitions concern God.

The three laſt Petitions concern Man, or our ſelves.

And by this method we are to learn, that our firſt and chief care, ought to be the glory of God, the advancement of his Kingdom, and obedience to his will: after which, we may petition for our ſelves. Mat. 6. 33. 1 Cor. 10. 31.

To which if you annex the *Doxology*, in which we cloſe with Gods glory, the obſervation will be enlarged and ſtrengthned, *viz.* that the glory of God ought to be our firſt

firſt and our laſt aim; for that which concerns us is limited and circumſcribed with it.

The Preface to this Prayer is
Our Father which art in heaven.

In which, we are to take notice of
1. The title, *Father.*
2. The poſſeſſive, *Our Father.*
3. The adjunct, *Which art in heaven.*

1. *Father.*

In what ſenſe God is our Father, and we his Children, is expreſſed before. But this name is by our Saviour made choice on here, becauſe it, of all other, may give encouragement to Petitioners. To the throne of grace it is they come and ask, on which their Father ſits, as the great Maſter of Requeſts: and what is it that is reaſonable and beneficial, that a father will deny the ſon he loves? *Pateri eſt animi vellæ ſubvenire*, No man ſo eaſily intreated as a father to help a child. This is our Saviour's argument to encourage us to *ask, ſeek, and knock*, Luk. 11. 13. *If you who are evil, give to your children good things, how much more will your heavenly Father, give the ſpirit to thoſe that ask him?* &c. This name put heart into the Prodigal, *I will ariſe and go to my Father.* And what came of it? a pardon granted, and ſealed with a kiſs. *When his father ſaw him a far off, he had compaſſion on him, he ran to meet him, and fell upon his neck and kiſſed him.* But I pray obſerve, that this Prodigal approached not his fathers preſence without confeſſion and ſubmiſſion: on which terms if you come, you ſhall be accepted: if with an impudent boldneſs, rejected. For as a fathers name is a word of love, ſo is it of reverence alſo.

Iſa. 65. 24.
1 Joh. 5. 14, 15.
Pſal. 103. 13.
Luk. 15. 18, 20.
Mal. 1. 6.

2. *Our.*

Father, is a term of relation, *Our*, of appropriation, yet ſo, that it intimates a community: the meaning is, that God is ſo our Father, that he is alſo the Father of all our Brethren, whom St. *Peter* charges us to love, *Love the Brother-*

Iſa. 64. 8.
Mal. 2. 10.
Epheſ. 4 6.

Brotherhood, 1 Pet. 2. 17. Now this love and charity cannot be better expreſſed than by a prayer for them. In theſe our devotions then our brethren muſt not be forgotten. As there is a Communion of Saints, ſo the Saints ought to Communicate in each other's prayers. Here we begin with *Our Father*, and the Petitions that concern our ſelves, following, are ſet down plurally, *Forgive us, Lead us not, Deliver us: Us*, others, not me only. In doing this office, we ſhall follow our Saviours example, *Jo.* 17. 20. and execute *S. Pauls* injunction, 1 *Tim.* 2. 2. *Let prayers be made for all men.*

Luc. 5. 16.
1 Tim. 2. 1.
Mat. 5. 44.

3. *Which art in Heaven.*

By theſe words we are not to conceive, that the infinite Eſſence of God's Majeſty can be confined by any limits, no not of the Heaven it ſelf; for the heaven of heavens, are not able to contain him, 1 *Reg.* 8. 27. *Pſ.* 139. 8. But in Heaven this our Father is ſaid to be,

1. *a* For the manifeſtation of his Glory to the Saints and Angels, who enjoy the beatifical viſion in that place.

2. *b* For that his Wiſdom appears moſt in the rule of the motions of thoſe heavenly bodies, by which all inferiors are ruled.

3 For that the gifts we ask and expect come from thence. *Every good gift, and every perfect giving is from above, and comes down from the Father of lights*, Ja. 1. 7.

4. *c* For his purity and holineſs. No part of the World ſo free from impurity and dregs, as the Heavens is; and therefore none ſo fit to be his ſeat. A place like himſelf.

a Mat. 17. 2, &c.
2 Cor. 12. 4.
1 Jo. 3. 2.
b Pſal. 115. 3.
Iſ. 66. 1.
Jer. 23. 24.
Pſ. 19. 1.
c 2 Pet. 3. 13.
Pſ. 11. 4.
Hab. 2. 20.

When we ſay then, God is in Heaven, it is all one, as if we did acknowledg, that we meant not for ſupply of our wants to depend upon any Father upon earth, *Mat.* 9. 23. Since we have a Father above, who is of more infinite Glory, Power, Majeſty; of greater wiſdom, liberality, purity; than any earthly father can be.

1. This clauſe ſupplies the Deacons office in the Primitive Church, and cals aloud *Surſum corda*, Lift up your hearts. To which we are to anſwer, *Habemus ad Dominum*, We lift

Pſ. 25. 1.
Pſ. 123. 1, 2.
1 Tim 2. 8.

liſt them up unto the Lord. Baſe thoughts, and earthly cogitations, become not a ſon that petitions to a Father in Heaven. The Synagogues were placed upon hils: *Sion* on a mount, *opus eſt aſcenſu ad Dominum*, intimating that the whole man in his devotions ſhould aſcend and approach as neer God as is poſſible.

2. And yet with this cautelous *Memorandum*, that he is in Heaven, and we on earth: a great diſtance and diſparity there is betwixt us. Homely and familiar behaviour, polluted and unclean lips and hands, do no way become us before ſo great and Sacred a Majeſty. That though indeed we may be bold with him as ſons, yet we may not be unmannerly and ſaucy, as if we were his fellows and companions. And I am verily perſwaded, that who ſo uſe it, are not truly ſenſible, or do believe that they are in the preſence of their heavenly Father. Wiſe *Solomon* gives this advice, *Eccl.* 5.1. *Be not haſty with thy mouth to ſpeak a word before God*: Not a word, no babling then, no πολυλογία, vain repetitions. And why ſo? He is in Heaven, and thou on earth; therefore let thy words be few.

Luk. 18.13. Dan. 9.8. Heb. 12.28.

The firſt Petition.

Hallowed be thy Name.

The three firſt Petitions are rather Acclamations than Prayers, in which we abſolutely vote, for, and to God, without any condition or limitation, *Honour, Power, Obedience.* And this is *Votorum caput*, the firſt vote; becauſe the Glory and Honour of God is the ultimate end, and therefore muſt be the firſt in our intentions.

1 Pet. 2.9. Pſal. 115.1. 1 Cor. 10.3. Pſal. 96.8.

The *Name* of God is the repreſentative of God himſelf, and by it, his Eſſence, his Attributes, his Word, any thing by which he is made known to us, and may be honoured by us, is underſtood.

Hallowed, that is, Sanctified and Reverenced. We can neither adde to Gods Holineſſe, nor yet take from it: But we are ſaid to hallow his Name, when we acknowledge it,

Lev. 19.2. Iſ. 6.3.

and

and honour it for ſuch, *Pſ.*96.7,8. Therein ſetting, as it were, a Crown of honour and holineſs upon the head of God. For, to hallow, is to ſet apart a thing from the common *a* uſe, to ſome proper end: that it be not abuſed and prophaned, but holily and reverently uſed.

a Num. 8.5, &c. & 7.10. Lev. 25. Exod. 29.4. 1 Reg. 8. Prov. 20.25.

This his Name is honoured by our hearts, our mouths, our works.

1. *b* By our hearts, when in our very ſouls, we know and acknowlede him as God.

b 1 Pet. 3.15.

2. *c* By our mouths, when we call upon him, adore him, praiſe him.

c Rom. 10.10. & 15.6.

3. *d* In our works and lives, when we live as becomes Chriſtians. *So let your light ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* For where this is not done, his Name is blaſphemed among the *Gentiles*, Rom. 2. *Sicut virtutum fama ad nominis reſſpondet gloriam, ita malè converſantis infamia ad ejuſdem nominis reſſpondet injuriam* As the fame of a vertuous life redounds to the glory of his Name, ſo doth the infamy of a vicious converſation to the injury of the ſame Name. That then which we vote here, is,

d Ro. 2.23,24. Mat. 5.16. *Chryſol.* ſer. 69.

1. That there may be a reverence, awe, a ſeparate reſpect wrought by his Grace in us to his Majeſty, his Attributes, his works of Grace, his Word, his *Name*, his Day, and to whatſoever is Sacred, or by which he may be known and honoured.

2. That this his *Name* may be magnified, adored and advanced through all the World: and that all our acts of Religion, our prayers, our praiſes, our hymns and liturgies may be uſefull and beneficial, and effectual for the diſperſing his fame and honour.

3. That our lives may be conformable to our Religion, and ſo his *Name* may be ſanctified not only by us, but in us: that we may purge out the filth of ſin, and be *holy*, as he is *Holy*, 1 Pet. 1.14,15,16.

Tertul. Cyprian. Chryſol. in Expoſ. Orationis Dominica.

4. That the ſins of Sacriledge, prophaneneſs, idolatry, irreverence, indevotion, be turned out of the world, and the contrary vertues of Piety may be ſet up, and flouriſh among men.

Let thy Kingdom come.

Act.26.18. Col.1.13. *Chryſol.*Ser.67. This is the ſecond vote. In which we petition that Satans kingdom may be aboliſhed, and the kingdom of our Lord Jeſus Chriſt advanced. *Regnavit diabolus, regnavit peccatum, regnavit mors.* The devil reign'd, ſin reign'd, death reign'd, and mortal men for a long time were captive: here therefore we petition, that, God being ſet upon the Throne, the devil may periſh, ſin may be deſtroyed, death may die, and captivity may be led captive, that we being freed, may reign to eternal life.

Col.3.15,16. This kingdom of Chriſt is threefold, of Power, of Grace, of Glory.

Iſ.66.2. Mat.10.29,30. 1. Of Power. For Heaven is his Throne, and Earth his footſtool, and his will and providence the law by which all creatures work: will they, nill they, ſubject they muſt be; for *the Lord reigneth, be the people,* nay, devils themſelves, *never ſo impatient,* Pſ.97.1.

In order to this Kingdom, we pray,

a Phil 2.10, 11. 1. *a* That all Angels, Men and creatures, may ſubmit to his Command.

b Eph.1.21,22 Col.2.15. Pſal.2 9. 1 John 3. 8. Rom.6.6. Jude. 2 Theſ. 2.8, &c. 2. *b* That his enemies, whether men or devils, may be brought to confuſion, and cruſht with his rod of iron; That Satans power be deſtroyed, Sins weakned, Schiſmaticks, Hereticks, Hypocrites and Prophane perſons rooted out.

c Rom. 14.17. *d* Pſ. 51.13. *e* 2 Cor.5.20. *f* Mat. 4.23. *g* Rom.4.11. *h* 1 Cor. 4.21. 2. *c* There is alſo a kingdom of Grace, which our Saviour tels us, *is within us,* *d* Luc.17.21. The Spirit of God is the *e* Regent, in this kingdom: The Miniſters, Embaſſadours: The *f* Goſpel, The Laws: *g* The Sacraments, The ſeals: The *h* Diſcipline of the Church, the rod: and all tends to the extirpation of ſin, and eſtabliſhment of righteouſneſſe. *The Scepter of thy kingdom, O Lord, is a right Scepter,* Pſ.45.6.

In order to this Kingdom, we pray,

a Rom.7.6. Gal.5.16. 1. *a* That the Spirit of God may reign in our hearts, and there exerciſe abſolute dominion, caſting down every high thought

thought ruling in the Underſtanding by faith, in the Will by charity, in the Paſſions by mortification, in the whole body by obedience. 2 Cor. 10. 5. Rom. 1. 17. Col. 3. 14.

2 *g* That there may be in us a ready ſubmiſſion to his Embaſſadors, his Laws, his Diſcipline, and a right uſe of the Sacraments. Col. 3. 5. Rom. 6. 19. *g* Heb. 13. 17.

3. That the peace, truth and glory of the Goſpel may be publiſhed and preached through the whole World, making a greater progreſſe, extending it ſelf where it is not, and intended where it is.

4. *k* There is yet a third kingdom, that of Glory: in which, at *l* Chriſts ſecond coming, the ſubjects of grace, ſhall *m* receive the glory prepared for them. *k* Iſa. 60. 3. *l* Gen. 9. 27. *m* Joh. 17. 20. Rom. 1. 10. Rom. 8. 18.

In order to this Kingdom, we pray,

1. *a* That his kingdom of grace, which hath ſo much of ſin and infirmity in it, be tranſlated into his kingdom of glory. *a* Phil. 1. 23. Rev. 22. 20.

2. *b* That the number of the elect being accompliſhed, the final diſſolution of all things may come, that we may obtain full ſalvation and redemption, and enjoy the glory prepar'd for us. *b* 1 Tim. 4. 8. John 14. 3.

3. *c* That God would get himſelf glory, by the final doom and deſtruction of his enemies. *c* Pſal. 68. 1. 1 Cor. 15. 24, 25, 52, 53.

Thy will be done in earth as it is in Heaven.

This is the third vote. And it is a moſt juſt requeſt, and well ſucceeds the former, in that the former will never take effect without this. Equal it is, that if he be our King, we obey his will, without which he will not graciouſly reign over us, *Mat.* 7. 21. *Not every one that cals me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.*

Two things are here conſiderable, { 1. The Petition, *Thy will be done.* 2. The Manner, *In earth as it is in Heaven.*

1. *Thy will be done.*

Deut.29.29. The will of God is double, { 1. His revealed Will. *Signi.* 2. His ſecret Will. *Beneplaciti.*

1. His revealed Will is his Word, his Commands, whatſoever they are in the old or new Teſtament. Thoſe which belong to faith and manners. In-order to this Will, we pray,

a Rom.12.2. John 4.34. Eph. 6.6. Heb.10.7. b Rom.13.14. 1. That we enquire, what *a* the *good and acceptable will of God is*, and make it the rule of all our actions, from thence take our advice and counſel, and not from our own corrupt hearts. *Ne fiat voluntas carnis, Fulfill* b *not the luſts of the fleſh.*

c 1 Theſ.4.3,4. 2. That ſince we know his *c* will is our ſanctification, 1 *Theſſ.* 4. 5. we let him have his will, and be *holy*, as he is *Holy.*

2. His ſecret Will is that whereby he determines of all events, good or bad; for there is nothing comes to paſſe without his Will. This muſt not be the rule of our actions, (for it is hid from us) but it is of our ſufferings and paſſions, and to it we are bound to ſubmit, as did S. *Paul*, that being told of his ſufferings at *Hieruſalem*, profeſſed, *That he was not only ready to be bound, but to die for it.* To which the Church ſubmits, ſaying, *The will of the Lord be done*: and ſo our Saviour, *Not my will, but thine be done*, Luk.22.42.

Act. 21.13,14.

2. *In earth as it is in Heaven.*

This is the manner how his revealed Will muſt be done by us, and his ſecret Will ſubmitted to, when he will have it done by us, after an Angelical pattern; and if ſo, done it will be,

a Pſal.119.16, 32,47. 1. *a* Cheerfully, without grudging and murmuring.

b Luk.19.5. Deut. 5.28, 29. 2. *b* Readily, without let or delay.

Pſal.119.10. 3. *c* Sincerely, without hypocriſie and doubling.

d Pſal.119.12. 4. *d* Conſtantly, without flitting.

Pſal.119.6. e Luk.1.6. 5. *e* Wholly and univerſally, without chuſing and excepting.

6. Harmo-

6. *f* Harmoniouſly, peaceably, and in much unity, not grieving, envying, afflicting, or perſecuting a fellow-ſervant. *f* Rom. 12. 18. Heb. 12. 14. Act. 2. 1.

It is well obſerved, that theſe three votes are addreſſed to God by way of Adoration. In the firſt, the ſoul puts on the affections of a child, that regards the fathers intereſt, honour and glory. In the ſecond, the duty of a ſubject to his legitimate Prince, ſeeking the promotion of his regal power. In the third, the affection of a Spouſe, that ſubmits and conforms to her Husbands will, loving what he loves, and chuſing what he makes choice of. D. *Taylour in vita χρs* part. 2. diſc. 11.

Give us this day our daily bread.

Thoſe Petitions now follow that concern our ſelves and our profit. Gods three ſtand firſt, as in reaſon they ought. For *ſeek firſt the kingdom of God, and his righteouſneſs*: and now our three follow, which will alſo declare our dependance upon him. 1. By asking of him our daily bread, we ſhew that we depend upon his *a* fatherly providence for our livelyhood. 2. By ſuing for remiſſion, we depend upon his meer mercy for our pardon and forgiveneſſe of *b* our ſins. 3. By ſeeking freedom from Temptations, that we *c* depend upon his power and might to reſiſt the Devil and his evil motions. Mat. 6. 33. *a* Mat. 6. 30, 32 *b* Eph. 2. 4, 5. *c* 1 Cor. 10. 13. Heb. 2. 18. Mat. 26. 41.

Every man conſiſts of a body and a ſoul: the ſoul, the better part is leaſt looked after, the body is moſt ſet by; in which our Saviour graciouſly condeſcends to our weak diſpoſition, and indulges that we ask firſt for the neceſſities of that part we love beſt, deſire neceſſary things for this body, bread to eat, and clothes to put on, before that which more neerly concerns us, remiſſion of Sin, and liberty from Evil, and Temptations. Gen. 28. 20.

It is his meaning by the gift of theſe to allure us the more to ask, and be more earneſt for heavenly and ſpiritual gifts, and to conceive we ſhall not be denied, ſince he that beſtows the leſſe, will not deny that which is more neceſſary for us. Act 14. 15, 16, 17.

That which we ask here is *Bread*, but by it we are to under-

underſtand all competent means, and outward bleſſings that ſhall be meet for our neceſſity, for our Chriſtian and ſober
Prov.27.27. Jer.15.9. Prov.31.14. delight: as health, wealth, food, raiment, phyſick, ſleep, peace, ſeaſonable weather, whatſoever we ſhall need all our dayes.

1. The perſon, to whom we come and ask, is our heavenly Father, him we are to intreat, *Give*, good Father give, beſtow, continue and proſper.

2. The perſons for whom we ask, *Us*. Not to me alone, but others alſo.

3. The matter for which we petition, *Bread*, which hath here three limitations:

1. *Our bread*, that which we may have right to.
2. ἐπιούσιον, that which we need, or cannot be without, εἶδα, our ſubſtance will decay without it: or elſe ἐπιούσιον, that which, ἐπ-έσται, is neceſſary for that day which is after this; which we have need of all our lives.
3. *This day*: yet good Father this day beſtow the preſent part.

a Hoſ. 2.8,9. Pſal.104.27. Gen. 28.20. a *Give.*] That teacheth us how to eſteem of the things of this world, not as our own acquiſitions, but as Deodates, gifts given by God to our prayers, and honeſt endeavours. Bleſſings theſe are that come from above.

b Job 31.17, 18,19,20. Ezech.18.7. b *Us*.] Bids us be charitable in our petitions and diſtributions of our bread; we ask not onely for our ſelves, and then may not keep all to our ſelves.

c Prov. 30,8,9. c *Bread.*] Is but ſimple fare, and intimates that we be content with a little.

d Prov. 20.17. 2 Theſ.3 12. Pſal. 128.2. d *Our.*] And yet how little ſoever this bread is, it muſt be our own bread, not ſtollen bread, no bread of deceit, not taken out of anothers mouth.

e Prov.25.16. Deut.17.16. e *Daily bread.*] Bread inſtantly neceſſary: ſuch proviſion, or ſuch a proportion thereof, as all our lives ſhall beſt agree to our condition, and as is fit for our charge and calling.

f 1 Tim.6.8. Mat.6.31,32. Pſal.37 3,25. f *This day.*] Not moneth or year: this teacheth us to reſtrain our care, and not to reach it too far; Though we have it *hodiè*, this day only, enough from hand to mouth, yet

yet we pine not away with an immoderate anxiety and vexation of getting more.

So that the meaning of this Petition is.

1. *a* That we beſeech God to take us into his fatherly care, and diſtribute unto us this day, daily, or day by day, that which ſhall be ſufficient, neceſſary or proportionable to the remainder of our lives.

a Prov.30.8,9 Gen. 8. 20. Exod. 16.18. Pſal. 37. 5.

2. Yet ſo, that we expect not, that he feed us, as he gave *b* bread to *Eliah*, or feed us immediatly from heaven *c* as he did *Iſrael* in the wilderneſs: But that he give it, by thoſe means, by which he hath appointed us to receive it, *d* that is, upon prayer and honeſt labour.

b 1 Reg. 17.6. *c* Exod. 16.14. *d* Luk. 11. 9. Gen. 3. 17.

3. *e* That he bleſs it to us, when he hath given it, make us content with it, and make it to us the ſtaff of bread. *For man lives not by bread only, but by every word, that proceeds out of the mouth of God*, Mat. 4.4.

e Pſal. 128. 1. 1 Theſ. 4. 11. Act. 18. 3. Phil. 4. 6. Prov. 10. 26. Iſai. 3. 1. Dan. 1. 13, 14, 15. 1 Tim. 4. 4.

4. *f* But beſides this ordinary bread, there is the bread that came down from heaven, I mean Chriſt and his benefits repreſented, ſealed, and exhibited to us in the Sacrament, this we are to deſire, this to intreat God to give; For the other will periſh, but this will nouriſh our ſouls to eternal life. And to this purpoſe *Tertullian*, *Cyprian* and *Chryſolog.* interpret the Petition *loc. cit.* though they mention the former ſenſe alſo.

f Joh. 6. 27.

Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

This Petition well ſucceeds the other, becauſe if not obtained, the other will not be granted, or if granted, will prove no bleſſing. God gave *Iſrael* quails at their requeſt, but while the quailes were yet *in their mouths, the heavy* a *wrath of God fell upon, and ſlew them, and ſmote down the choſen men that were in Iſrael.* While a man then is in his ſin, *b* either he asks, and hath not, or elſe God hears and gives in anger, and ſo he is not much the better. If therefore you intend to have bread, and the ſtaff of bread, humbly beg.

a Pſ. 78. 30, 31. *b* Ja. 4. 2, 3. Hoſ. 13. 11.

Forgive us our treſpaſſes.

1. To forgive, is to abſolve and free from guilt and puniſhment.

2. Treſpaſſes are all manner of offences, which in the Greek are ſtiled ὀφειλήματα, Debts. For ſo is every ſinne a *a Debt*, and every man a Debtour. Bound he is to God in a duty of obedience, which becauſe he pays not, he is bound to ſuffer the penalty, and were it not, that God for Chriſts ſake did freely remit, and forgive it, he muſt lye in the *b* priſon of hell, till he pay the utmoſt farthing.

a Gal. 5. 3. Mat. 18. 14.

b Rom. 6. 23.

Two things are here implyed.

1. *c* A free and humble confeſſion, that we are debtors. } Originally. Actually.

2. *d* That we are utterly unable to make ſatisfaction.

c Pſ. 51. 3, 4, 5.

d Mich. 6. 6, 7. Pſ. 49. 7.

And therefore we pray to God to remit and forgive; *e* It is only a free pardon that can do us good: For if he exact the debt, we are utterly undone.

e Rom. 3. 23, 24 Mat. 6. 14, 15.

f Only with this *Proviſo*, that this pardon may be as free and full to us, as the pardon we give to our brother, that hath offended us.

f Mat. 18. 23, *ad* 35.

Forgive as we forgive, &c.

Which is a neceſſary qualification to make us capable of pardon at Gods hand, and teacheth us charity when we pray. For if you will not forgive men their treſpaſſes, neither will your heavenly father forgive you your treſpaſſes, *Mat.* 6. 15, &c. 18, 23. Forgive as we forgive, ſets limits, bounds, and ſtint to the pardon. *Tantum, Quantum.* Excellently *Chryſologus*, Ser. 67. *Quantum vis dimitti tibi, dimitte tantum; quoties vis dimitti tibi, toties tu dimitte; imo quia vis totum dimitti tibi, totum dimitte: Homo intellige, quia remittendo aliis, tu tibi veniam dediſti.*

As much as thou deſireſt to be forgiven, forgive ſo much; as often as thou deſireſt to be forgiven, forgive ſo often: yea becauſe thou deſireſt the whole be forgiven thee, forgive the whole: O man know, that by pardoning others, thou haſt obtained pardon for thy ſelf.

The

The full explication of this Petition is in the Article of the Creed. I believe the Remiſſion of ſins.

Lead us not into temptation, but deliver us from evill.

Gods children having obtained forgiveneſs of ſins, and ſo admitted to favour, have yet ſtore of enemies; the devil, the world, and the fleſh, which will be tempting to evil.

1. By temptation is meant all allurements of pleaſure, of profit, of adverſity, detriment, or danger, that may occaſion our fall into ſin.

2. To bring or lead into it, or make to enter, is, to occaſion our entring, by which we ſhould be ſo entangled, *a* that we know no way out; and this God may do by ſending an extraordinary meaſure of proſperity, or adverſity.

a Deu. 8. 15, 16 Prov. 30. 8, 9.

Alſo, *b* By letting looſe *Satan to buffet us*: or by leaving men to themſelves, having withdrawn his Grace.

b 2 Cor. 12. 7. Hoſ. 5. 15. 2 Chr. 32. 31.

There is a double Temptation, § *Probationis.* Of Trial, Probation. § *Seductionis.* Of Seduction, Ruine.

1. The firſt way God is ſaid to tempt, that is, to try and prove his children: and this is done in mercy and love, *a* either to make triall of their faith, as in *Abraham*, or of *b* their patience as in *Job*, or to ſhew the perfection of his Grace, *c* as in St. *Paul*, or to conform them unto Chriſt, *d* whoſe ſteps they muſt follow. Compare their temptation to a fire which burns out droſs and corruption, and makes the mettle the purer, and ſo God may be ſaid to tempt, *Mal.* 3. 3. *I will ſit as a refiner, and a purifier of ſilver:* becauſe by this fiery trial, the virtues of his children are made the clearer, their vicious inclinations being ſeparated and removed. *When he hath tried me, I ſhall come forth as gold*, Job 23. 10.

a Gen. 22. 2. *b* Job 1. 11, 12. *c* 2 Cor. 12. 7. *d* Rom. 8. 29.

Now take Temptations for trials and probations of our faith, love, patience, or other virtues, then we ſimply and abſolutely ask not of God, that we may be freed. Enemies we have, without and within, *a* without the *Prince of darkneſs*: within our own *fleſhly luſts*: flye then we muſt *b* not, or decline the encounter, but hold it a favour to be

a 2 Cor. 7. 5. *b* Eph. 6. 11, *ad* 18.

drawn out againſt them. By their aſſaults, God intends to try our valour, and how we will ſtick to him. To this purpoſe S. *James* encourageth us; *My brethren, count it exceeding joy when ye fall into temptation.*

Ja. 1. 2.

2. *a* But there is another Temptation. A *temptation* to ſeduce, to overcome, to deſtroy, and undo us; and againſt this we here pray; *Lead us not*, or, as *Cyprian* reads it, *Ne patiaris induci*, Good Father ſuffer us not to be led into that *temptation*, by which we may be overcome. This proceeds from evil, from which we beg of God to be freed in the next clauſe.

a Luk. 22. 31. So *Tertul.* interpretes it. *Ne patiaris induci.*

Deliver us from evil.

By *evil* ſome underſtand.

1. *a* The evil one, Satan, the contriver, artificer, that great Engineer or Tempter of, and to all evil.

2. *b* Others, the evil of ſin, *Rom.* 7. 19, 21, 23.

3. *c* The temptation of our own heart, and luſts, *Ja.* 1. 14. *Mat.* 26. 41.

4. *d* The temptation by evil enemies, or the world.

5. The evil that follows theſe, eternal death.

a Eph. 6. 16. 1 Joh. 2. 14. 2 Cor. 2. 11. *b* Rom. 7. 24. *c* Pſal. 19. 13. Gal. 5. 24. *d* 1 Joh. 2. 16.

All may be well underſtood; and then the ſenſe will be, an humble Petition to God to free us from the power of the wicked one, from returning to our vomit, from the ſuggeſtions and corruptions of our own hearts, from the deſigns of worldly enemies, and from the conſequent of all theſe, *Damnation.*

More particularly we pray,

1. *a* That God would ſet limits to Satan, and reſtrain his fury, that he never have his will upon us.

2. *b* That he never ſo far take away his holy Spirit, or withdraw his Grace, that we be left in the hand of our own counſels, and delivered up to our own luſts, ſo that we cannot extricate our ſelves.

3 *c* That we may be delivered from obduration or hardneſs of heart; the neareſt ſtep to eternal pain: from which, *Good Lord deliver us.*

a Zach. 3. 1, 2. Act. 26. 18. Rev. 12. 9, 10. Act. 5. 3. *b* Pſal. 51. 11. Pſal. 81. 12. Rom. 1. 26. *c* 2 Theſ. 2. 11. Exod. 10. 27. Eph. 4. 18, 19. Heb. 3. 13.

Which becauſe it is an act of power, therefore our Saviour

viour hath taught us to pray in this form,

Ῥῦσαι ἡμᾶς. *Eruhe nos à malo.* Tertul.

a Deliver us, for it is a deliverance, a forcible reſcuing of our corrupt nature, which is not able, nor willing to help us out of theſe dangers. *a* Luk.1.74. Rom.7.24. 2 Cor.3.5.

b Leſt any man ſhould be inſolent, proud, and arrogate too much to himſelf, and relye upon his own ſtrength, we are admoniſhed of our own weakneſs and diſability; Chriſt here ſets us to pray to him that is only able to deliver us; and ſo again *Mark.*14.38. *Watch and pray, that ye enter not into temptation; the ſpirit indeed is ready, but the fleſh is weak.* *b* Rom.11.20. 1 Cor.10.12. Phil.2.12,13.

As in the former of the Petitions there was an eye unto Gods glory, ſo in theſe three laſt is there a reſpect to our own wants. Dr *Taylor loc. cit.*

In the firſt of which, the ſoul puts on the affection of a pure indigent beggar.

In the ſecond, of a delinquent, but penitent ſervant.

In the third, of a perſon in affliction or danger.

For thine is the Kingdom, the power and the glory, for ever.

To begin well in any Chriſtian duty, be it prayer it ſelf or to proceed in devotion, is not ſufficient, except we end well too. And therefore here we are not taught only what to ask of God, but how to part from him alſo, after we have made our requeſt in a reverent manner. To attribute much to him who gives all to us: that Majeſty, that Power, that Glory, that Eternity is his. Gal.3.1,2,3. Rev.4.11. Rev.5.13.

And indeed the acknowledgment of theſe, is a principall motive to our prayers, and gives life, and puts ſpirit in them. So many props they are to our faith, and ſo many aſſurances that we ſhall be heard.

1. *The Kingdom.*

1. The firſt reaſon we petition to him is, becauſe the Kingdom is his, he is the great King of all the earth. For a good and loving King is kind to his Subjects, and eaſie to Pſal.10.16. Pſal.95.3.

be intreated. He is *Abi-meleck*; a fathers heart he puts on, carries the people in his boſome, and is ready to ask upon any grievance, *Quid populo, ut fleat?* What ailes the people *to complain*, that they weep? It will grieve him to ſee them ſcattered upon the mountains: grieve him to behold them conſumed with a plague, 2 *Sam.* 24.

1 Sam 11.5.
1 Reg.22.17.

Theſe are the bowels of a good King, and can we expect leſs freedom from God, than men can look from man? The ſtrength then of the reaſon lies thus. Thou, O Lord, art the beſt King of all, and we are thy diſtreſſed ſubjects, who crave at thy hands things needfull for us, and our welfare: Thou wilt not, we hope, be more hard to us, than good Kings are to their people: they ſit in the gate, receive, hear, grant their requeſts, and therefore we are animated to come to thy throne and ask, being fully perſwaded, that thou wilt be intreated by us, becauſe thine is the Kingdom.

2 Sam.15.2, 3,4.

2. *The Power.*

The ſecond reaſon is drawn from the power of God. It were to no purpoſe to come, and ask of him, that is not able to beſtow what we ſeek for. For be the will never ſo ready, yet where ability is wanting, the Petitioner ſhall be ne're the better. Now of his will we are aſſured, in that this King is our father; nothing then can hinder ſo kind a nature from doing his deareſt ſubjects and children good, but want of power; which becauſe he wants not, he cannot, he will not be wanting to us. In him is omnipotency, and all-ſufficiency, he is the fountain of Grace and ſtrength: So that he that cannot relye upon him, for what is neceſſary for this life and another, doth as good as reproach him, when he acknowledgeth, *Thine is the Power.*

Luk.2.14.
Eph.1.5.
Ja.1.18.
Gen.17.1.
Eph.3.20,21.

3. *Thine is the Glory.*

The third thing that animates our prayers is Gods glory, this is ſo proper unto him, that he will not part with it: *a My glory I will not give to another*; and plain he makes it, *b* that by honoring thoſe that honor him, and bring-

a Iſ.42.8, &c.
b 1 Sam.2.30.

ing

ing c down thoſe, that would abaſe him, he aims at no one thing ſo much, as to get a name, to be exalted, to d be glorified.

c Exod. 14. 17.
d Iſai. 5. 16.

Now it makes much for his glory, that when a company of unworthy wretches, that can claime nothing at his hands, ſhall joyn to petition his Majeſty, he will hear in heaven, do, and grant what, were it not to ſet forth his glory, he never would. It was for his glory, that e *Joſhuah*'s prayer ſtaid the Sun; It was for his glory, that f *Moſes*'s prayer turned away his wrath. It was for his glory, that g *Elia*'s prayer cauſed a drought, and after three years brought down ſhowers of rain; It was for his glory, that *Hezekiah*'s prayer brought down an Angel to deſtroy a whole army of *Aſſyrians*. The petitions he ever performed to any of his Saints redounds to his Glory, and ſtands in his Book to his eternal Glory. When therefore we put him in mind of his Glory, we have little cauſe to doubt of audience, becauſe we do, as it were conteſt, and ſtrive, and wreſtle with him in our prayer by that he loves; i and we need not fear, that if it be for his glory, but it ſhall be granted.

1 Reg. 8. 31, &c
e Joſh. 10. 12.
f Exod. 32. 30, 31, 32, 33.
g Ia. 5. 17, 18.
h Iſ. 37. 15, 16.
i Gen. 32. 26. Dan. 9. 15, 17, 18, 19.

The ſtrength then of the Argument lyes thus. We know, O Lord, that thou art regardfull of thy Glory above all things: and thy glory it is, that we thy humble petitioners at thy feet aime at above all things. What an honour will it be to thy Majeſty to feed us, that deſerve it not: to cloath us, that earn it not: to forgive us, that are worthy of no pardon: to give us grace, that are ungracious and unprofitable ſervants: to get thy ſelf favour upon thoſe that diſhonour thy Name, and refuſe to do thy will, and to ſhew thy ſelf a King againſt rebellious ſubjects? And therefore we doubt not, but thou wilt grant what ſhall ſo much redound to thy glory. Theſe things, good Father, if thou wilt give and grant, as it is meet and right, and our bounden duty to pray for, ſo for all that we are, and all that we have; we will *laud and magnifie thy holy Name, evermore praiſing thee and ſaying, Holy, holy, holy, Lord God of Hoſts; heaven and earth are full of thy Glory. Glory be*

to

Iſai. 6. 3. *to thee, O Lord, moſt high.* And indeed he muſt be a proud and unworthy wretch, who when the works of God paſs through his hands, will have ſome part of the glory ſtick to his own fingers.

Pſal 115.1.

4. Εἰς αἰῶνας. *In ſæcula.* For ever.

a Pſal.135. b Exod.3.14. c Dan.2.44. & 4. 3. 1 Tim.1.17. d Dan 4.25.

a For ever, becauſe his mercy endures for ever, as doth *b* his eſſence and being: or *in ſæcula,* in ages, that is, eternity; And thereby is put another difference between the *c* Kingdom, Power, and Glory of God, which is eternal; without beginning, without end, and that of Princes, *d* whoſe Kingdom, Power, and Glory, fades away.

e Heb.13. 8.

And this meditation, that he is *Rex in ſæculum,* a King for ever, doth much animate and encourage our prayers alſo. *e* Were he not *the ſame yeſterday, to day, and for ever,* we ſhould have cold comfort from a precedent example in our petitions. The prayer of *Elijah,* propoſed by S. *James,* would put little heart into our Orizons, and the audience given to any of the Saints, were but a weak motive to fire our hearts and lips, did we ſerve a mutable, and a mortall God. *f* But in that he is *Tu idem,* the ſame he was, and *g Semper idem,* alwayes the ſame he was, is a great comfort to us poor ſuiters. Merciſull he was to thoſe, that were ſubject *h* to the ſame paſſions that we are; a propitious ear he lent to thoſe, who were compaſſed about with the like infirmities that we are, *i* and therefore let us boldly approach the throne of Grace, aſſuring our ſelves, that we may ſpeed as well as they did.

f Heb.1.12. g Num.23.19. h Ja. 5. 7. i Heb.4.16.

By faith we are encouraged, and may be perſwaded, that *k* we may be heard no leſs, than if *Phinehas, Elias, Peter,* or *Paul,* ſhould preſent the Petition. They brought no more *l* merits to ſpeak for them, than we can: zeal, and faith, and repentance, and a ſincere heart they took along with them, with a memoriall of Gods mercies, *Solium miſericordiam. m* I will make mention of thy righteouſneſs only. Their confidence was, that it was the ſame pitifull God, that had heard poor ſinners before they were born, and would hear poor ſinners to the end of the world: And this

k Heb.10.22. Ja. 1. 6. l Dan.9.7,8. m Iſ.63.7.

n may be ours, for he is that ſelf-ſame God, *Qui audit precem*, that hears prayers: let all fleſh come to him as they did, and they ſhall be heard as they were. For ever a King, and ſo obliged to help his ſubjects: for ever a Potentate, and ſo able to do His good: and the granting our petitions is for his eternal glory and praiſe. Whereupon we may conclude, that this mighty and everlaſting Father can, and, for his own glory, will grant what ſhall be neceſſary and beneficial for us. Alwayes he will hear and do, *Licet non ad voluntatem tamen ad ſalutem*, though not alwayes according to our wiſh, will and deſire, yet as it ſhall promote our ſalvation.

n Pſal. 65. 2.

2 Cor. 12. 8, 9. Pſal. 34. 10. Rom. 8. 32.

Amen.

This word is *Signaculum orationis*, the ſeal of this, and all other prayers, in uſe among the *Jews*, and taken up by the Chriſtian Church, and impoſed upon the people in all her Liturgies. And it ſignifies not only, *So be it*, but *So it is or ſhall be*: and it ſhews the fervent deſire, the full aſſurance, and the ſweet Harmony and conſent of the petitioners, and continues their attention.

Hieron. *Bibliotheca patrum. Tom.* 4.

1. *So be it*, is Optative, and ſhews their deſire, that they are ſenſible of Gods honour, and are touched with their wants, and therefore deſire that God ſhould have his due, and their own neceſſities be relieved; which, that it be not coldly and faintly done, our *Amen's* at the end of the prayer ſhould be like that of the Primitive Chriſtians, who ſounded *Amen* with that fervor, zeal and heat, *Ut reboârit inſtar fulminis, aut irati maris*: He that heard the eccho of their zealous tongues, might ſuppoſe he heard the voice of the roaring Sea, or the mighty voice of a powerfull Thunder.

Baſil. Hitron.

2. *So it is, or ſhall be*; expreſſes our faith, our full aſſurance and confidence, and reliance upon Gods promiſe. *Call upon me in the day of trouble, and I will hear thee. Hæc Scriptura eſt Indentura*, this Scripture is Gods Indenture with man in trouble, and he will not break with us, except we break with him. Upon which promiſe, that we

Pſal. 50. 15. Deut. 7. 9. 1 Theſ. 5. 24.

relie, the sending up of *Amen* is our evidence. He that is *Amen*, *i.e.* True and Faithfull, hath said it, and their *Amen*, *a* truly and faithfully he will perform it.

a 2 Tim. 2. 12. 1 Pet. 4. 19.

3. This *Amen* is not to be said by one onely, but by the whole people and Congregation, intimating the harmony, consent, unity and unanimity of the Petitioners; that they send to God a common vote, and are all agreed with one heart and voice to petition him. And if he will lend his ear to two or three, the wrestling of a pious multitude will more prevail with him. He then that neglects it, or neglects to say *Amen* to the suit, deserves to have no share in the grant.

Mat. 18. 19, 20.

4. *Amen* being put in the close, should stay all wandring thoughts, all avocations and distractions: It may raise the attention, and keep the heart of the supplicant awake. Because he is to know, that he is yet to do somewhat, and to be attentive to what he is to set his Seal. With which, if he close not with the Priest, he may well doubt, that the Priests prayer will no way avail him.

THE

THE FOURTH PART OF The Catechiſme.

Viz. *Of the Sacraments.*

THat God by his Son did Redeem the world, is taught in the Creed. In this part is taught how God by the Sacraments doth preſent, exhibit, and ſeal to us that Redemption.

1. *Queſt.* How many Sacraments hath Chriſt ordained in his Church?

2. Anſw. *Two only as generally neceſſary to Salvation,* { *Baptiſm, and the Supper of the Lord.*

1. For the number; they are but two, and two only. For howſoever the Church of *Rome* hath eſtabliſhed more; yet the Ancients acknowledged no more, and Cardinal *Richelieu* confeſſeth it. 'Tis, ſaith he, a common received ſaying among us Catholicks, that all the Sacraments did flow out of the ſide of our Lord: but thence only iſſued water and bloud; water as the matter of Baptiſm, and bloud of the Euchariſt; and thence concludes, that properly there are no more.

Sacramenta gemina. Aug. not. Duo. Examen pacifique, cap. 1. pag. 22.

Jo. 19. 34.

Moſt true it is, that if the word Sacrament be taken in a large ſenſe for any holy Rite or Myſtery, there may be many; but ſtrictly and properly taken, the Church never acknowledged above two only.

a Mat. 28. 19. 1. *a* Baptiſm from βαπτίζω that ſignifies to waſh, dip, dive or ſprinkle.

b Mat. 26. 21. 2. *b* The Lord's Supper, becauſe ordained by our Lord, at, or after Supper.

Now theſe two our Saviour only inſtituted, that the number of the Sacraments of the Goſpel might correſpond to the two of the Law, *c* Circumciſion and the Paſſeover: *d* or rather becauſe theſe two are ſufficient. No man requires more in any Profeſſion, than that he may be entred into it, and be conſummate in it. To which ends theſe two will ſuffice.

c Gen. 17. 9, 10
d Exod. 12. 3.

e Act. 2. 38. Tit. 3. 5. Eph. 5. 26. 1 Joh. 6. 50, 51. 1. *e* By Baptiſm we have our admiſſion and entrance into the Church; it is the Laver of Regeneration, by it we are new born: *naſcimur.*

f 1 Cor. 10. 3, 4 2. *f* By the Lords Supper we are nouriſhed, preſerv'd and grown up in Chriſt after we are re-born: *paſcimur.* I ſee no reaſon then why we ſhould not content our ſelves with theſe two.

2. *Generally neceſſary to Salvation.*

That is, which all men ought to receive, who deſire to attain Salvation: Which is not ſo to be underſtood, as if God could not ſave without them; But that they are the means inſtrumental, and ordinary ſeals, by which God hath promiſed to convey and aſſure Chriſts merits unto us, and commanded us this way to receive them: ſo that wilfully to neglect them, or to want them, when they may be had, is to caſt aſide Gods Ordinance.

a John 3. 5. & 6. 53. *Perk.* Order of the cauſes of ſalvation and damnation, *cap.* 32. 1 Cor. 10. 17.

That there is a neceſſity for a Chriſtian to be obedient to Gods command, no man can deny: ſince then he hath commanded that we receive them, who dares ſay that they are not neceſſary?

But this is not the ſole neceſſity: if we ſhall reflect upon our own condition, there will be found other neceſſities in them.

b Gen. 17. 10. 1. *b* They ſerve as marks to ſeparate thoſe of Gods houſhold from ſtrangers.

2. They are bonds of obedience, ſtrict obligations of mutual

tual *e* charity, provocations to piety, preſervatives againſt *d* ſin, memorials of the principal benefits of Chriſt.

3. They are viſible marks by which God gives notice *e* of his approach, and purpoſeth to impart the vital or ſaving grace of Chriſt to all that are capable thereof.

4. *f* They are conditional means, which God requires to be obſerved of them unto whom he imparts grace. Which grace a worthy receiver partakes of, not from any natural or ſupernatural quality in the Sacrament, but from God himſelf, which is the author of the Sacraments: It is received from Him, and not from them.

e Gal. 3.1.
d Luke 22.19. 1 Cor. 11.24. & 10. 17.
e Joh. 5.4. 2 Sam. 5.23.
f Act. 8.37. Joh. 4.11.

I ſhall here make uſe of that excellent obſervation of judicious M. *Hooker*. This is the neceſſity of Sacraments: That ſaving grace, which Chriſt originally is, or hath for the general good of his whole Church, by Sacraments he ſeverally derives into every member thereof. Sacraments ſerve as the inſtruments of God to that end and purpoſe: Moral inſtruments, the uſe whereof is in our hands, the effect is in his: For the uſe we have his expreſſe commandment; for the effect his conditional promiſe: ſo that without our obedience to the one, there is of the other no apparent aſſurance: As contrariwiſe where the ſigns and Sacraments of his grace, are not either through contempt unreceived, or not received with contempt, we are not to doubt, but that they really give what they promiſe, and are what they ſignifie.

Hooker Eccl. pol. l. 5. p. 57.

Queſt. What meaneſt thou by the word Sacrament?

Anſw. *I mean an outward and viſible ſign, of an inward and ſpiritual grace, ordained by Chriſt himſelf: As a means whereby we receive the ſame. And a pledge to aſſure us thereof.*

1. *Of the word Sacrament.*

This word Sacrament among the *Romans* was taken in three ſenſes:

1. *Pro litis pignore*, For an Engagement a man gave at Law to anſwer the action.

2. For an Oath given by the Souldier to the General not to deſert him.

3. For a military note, or *pro Teſſera militari*, by which they were diſtinguiſhed.

Now from one of theſe, or all theſe, the word might be brought into the Church by an Analogy, for the Sacraments may be ſaid to be,

1. *Pignora*, pawns and aſſurances on God's part to us, to perform his Covenant, and beſtow grace.

2. *Signa juratoria*, on our part: by which we bind our ſelves to keep our Covenant, vow and word with God.

3. Or elſe *Teſſera*; notes and marks by which we are ſeparate from all other, who are not Chriſtians.

2. A Sacrament is *a viſible ſign*, &c.

In this Anſwer every word is to be well weighed, ſince by it, we ſhall come to the true knowledge of a Sacrament, reflecting on the cauſes. We have here mention of,

1. The matter of a Sacrament, that whereof they outwardly conſiſt, and the ſecret grace which is repreſented. For it is *a viſible ſign of an inviſible grace.*

2. The eſſential form, conſiſting in that Relation, which that ſign hath to grace, or grace to that ſign; which generally ariſeth, not out of the elements themſelves, but from the inſtitution. So it was *Ordain'd.*

3. The efficient cauſe, or who it was thus ordain'd them, it was Chriſt. *Ordain'd by Chriſt himſelf.*

4. The end or final cauſe. 1. To be *a means whereby we receive grace.* 2. To be *a pledge to aſſure us thereof.*

1. *Of the matter of the Sacrament, that which is Viſible and Inviſible.*

Lib. 4. cap. 34. It was long ſince ſaid by *Irenæus*, that the Euchariſt did conſiſt of two parts, the one earthly, the other heavenly: to which all poſterity hath aſſented, with one voice teſtifying that in the Sacrament there be Signs and Things.

A ſign is that which preſents it ſelf to the ſenſe, and ſomewhat elſe to the underſtanding: As the Rain-bow

is

is a ſign in Heaven preſented to the eye, but another thing is thereby preſented to the mind, *viz. Gods covenant, no more to destroy the earth by water.* The ſign is outward and viſible, not a man but ſees that: The covenant is inviſible, and he only knows it, and believes it, who out of the book of God is taught, why it was there ſet. For Naturally it is not ſuch, but given and ſet in the clouds to be ſuch. To apply this to the Sacraments. Gen. 9. 16.

Signs we have here, Bread, Wine, Water, which *are outward and viſible* things, no eye but ſees them.

But theſe are reſemblances of higher things, to wit, of ſome ſpecial favour, ſpiritual grace and treaſure, that is beſtowed upon us by God. Which grace they naturally repreſent not, but were impoſed and ordained by God to that purpoſe.

Which grace is no way diſcerned by the eye of man, and therefore we call it *Inviſible*: But is repreſented and by theſe ſigns ſealed unto the ſoul, and therefore we call it *Spiritual.*

The grace it ſelf, in one word, is, The whole obedience, merit, death and paſſion of our Saviour; and the benefits that flow from thence, *Juſtification, Wiſdom, Sanctification, Redemption.* 1 Cor. 1. 30.

1. His juſtice, by which we are made righteous, forgiven, abſolved.

2. His wiſdome, by which we are made wiſe to Salvation.

3. His Sanctification, for by the power of his Spirit, we die to ſin, and live to righteouſneſſe.

4. Redemption, by which we are redeemed from ſin, death, and hell, and ſhall be eſtated in glory, when the day of full Redemption ſhall come.

This grace is altogether inward, it is ſpiritual; the ſoul only of him, that hath it ſealed to him, is conſcious to it: but outwardly and viſibly it is conveyed unto him by theſe external elements, Symbols and ſigns, or Images.

2. *Of the form of the Sacrament Ordained.*

The form of the Sacrament conſiſts in Relation, which is a mutual reſpect betwixt the ſign and the things ſignified, ſuch as is between the father and his ſon, the maſter and his ſcholler, the husband and the wife: For in theſe there is ſuch a mutual union and reference of one to the other, that the one term being removed, the other is removed alſo: for ſhe is no wife that hath not a husband, nor he no husband that hath not a wife; they ſtand and fall together. It is ſo in this caſe, take away the ſignes, and there will be no Sacrament; and take away the thing ſignified, though the outward ſignes be there, yet they repreſent and ſeal nothing.

The reaſon is, becauſe both want that to which they relate. The Relation then is the myſtical union and conjunction of theſe two, which is neither natural, nor local, nor yet corporal, but meerly ſacramental: Of which if you ſhall ask a reaſon, no other can be given, but becauſe *Chriſt* hath *ordained* it ſhould be ſo. For the Sacraments are that altogether, and nothing elſe, which God by the word of his divine inſtitution doth teſtifie he will have them to be. As therefore our union with Chriſt is wholly myſtical, ſo alſo in the Sacrament the union of the things with the ſigns is altogether myſtical and ſpiritual, and depends meerly upon Chriſt the Ordainer's will and counſel.

Eph. 5. 32.

3. *Of the efficient cauſe of the Sacrament Ordained by Chriſt.*

The Author of the Sacrament is God alone, and that one Mediator betwixt God and man, Jeſus Chriſt: the reaſon is evident, becauſe he hath right onely to inſtitute a Sacrament, who can beſtow thoſe Graces that are ſealed to worthy receivers in the Sacrament, and can withhold them, and puniſh unworthy receivers. Which becauſe it appertains to God alone; He and no other muſt be the ordainer

Mat. 26. 26. & 28. 19. 1 Cor. 11. 23.

ordainer of it. The old Rule is immoveable and true, *Nihil habere rationem Sacramenti extra uſum à Deo inſtitutum.* Nothing can be accounted for a Sacrament beyond the uſe ordained by God.

1. *As a means whereby we receive the ſame Grace.*
2. *As a pledge to aſſure us thereof.*

4. The end of the Sacrament.

The Sacraments { 1. Repreſent. 2. Exhibite. 3. Seal. } 1 Cor. 11. 24, 25, 26.

1. They repreſent, and ſet before our eyes under corporal and viſible elements, what Chriſt hath done for us. For example, the bread broken, Chriſts body crucified; and the wine pour'd out, his bloud ſhed for us. And in this reſpect they are called Signs and Monuments of his love: Signs of Heavenly things.

2. But this is not all, for they exhibite alſo: In them, that grace is truly given, which by the Signs is repreſented. All indeed receive not the Grace of God, that receive the Sacrament of Grace. But by them Grace is offered to all the Church, though exhibited only to the faithfull: For upon the performance of this order, he actually makes over, and conveys ſo much grace and favour unto us, as at that time is uſefull for us: ſuch is, *a* Pardon of ſin, Reconciliation to, and acceptance of our Perſons, ſtrength to do what he requires; Of all which, the Sacrament is a means. *Canalis gratiæ,* The Conduit-pipe of Grace. *a* Luc. 22. 19. Tit. 3. 5.

3. They are pledges to aſſure us of this Grace.] For the Sacrament is as it were a pawn left us by God in the hand of the Miniſter, to give us acquieſcence, and ground of confidence, that the Graces promiſed ſhall be ſurely performed. Of which that we doubt the leſs, it is call'd a *b* Seal. For God, not content with the General offer of his *c* Promiſes, out of his meer mercy, hath thought fit to ſeal them to every particular Believer, having a regard thereby to their infirmity. *b* Rom. 4. 11. Gen. 17. 11. *c* Gen. 12. 3.

In an Indenture we have the Conditions agreed upon betwixt both parties, ſet forth and repreſented, after ſealed

led and delivered. A Covenant God hath made with man for Salvation and for Grace; without which, Salvation cannot be had: and by the Sacrament it hath pleaſed him, as in a fair Deed to repreſent it, to conveigh and make it over, to ſeal and deliver it unto us.

But this repreſentation, and exhibition of that Grace here ſignified, muſt not be referr'd to the eye of the body, but to the ſoul of the Believer; ſince it is ſpiritual. And ſpiritual we call it for two reaſons:

1. Firſt, becauſe of the Author, the Holy Spirit; that, by a ſecret and wonderfull operation brings to paſs, that the virtue of the bloud and merit of Chriſt, by the intervening of his fleſh, Sacramentally communicated to us, ſhould pierce even to our ſouls.

2. Secondly, becauſe Faith, the inſtrument by which we receive the Seal of the Covenant, is a gift of the Spirit, which, by apprehending and applying, unites the ſigns, and the things ſignified, which in their own nature are far diſſonant.

Queſt. How many parts be there of the Sacrament?

Anſw. *Two: the outward and viſible ſign, and the inward ſpiritual Grace.* This anſwer may be underſtood partly by what hath been ſaid, and partly by what ſhall be ſaid hereafter. Of Baptiſm.

Queſt. What is the outward viſible ſign or form in Baptiſm?

Anſw. 1. *Water.*

2. *Wherein the perſon Baptized is dipt or ſprinkled with it.*

3. *In the Name of the Father, of the Son, and of the Holy Ghoſt.*

Three things are here to be conſidered in this Anſwer.

1. The matter of Baptiſm; *Water.*
2. The Ceremony; *Dipping or Sprinkling.*
3. The Form; *In the Name of the Father, &c.*

1. *Water.*

Baptiſm

a Baptiſm is the door by which all enter into the viſible Church, and is therefore adminiſtred to beginners in Chriſtianity, who are to be initiated by *Water*. For in that element only the baptized perſon is to be waſhed. The Scriptures and practice for this, are ſo evident, that it cannot be gainſaid.

a 1 Cor. 12. 13. Gal. 3. 27.

Mar. 16. 16. 1 Cor. 1. 13. Mat. 3. 6.

b The end is, to waſh away ſin. Now in ſin there be theſe two, *Reatus & Macula*: The guilt, and the ſoyl or ſpot. *c* The guilt to which puniſhment is due: The ſpot, by which we grow *d* lothſome in the eyes of God.

b Act. 22. 16. *c* Rom. 6. 23. *d* Ezech. 16.

The Scruple then here is, How water can waſh away theſe ſpots of ſin? To clear it in brief: The truth is, it could not; it is no water-work, no, not if you put to it Nitre, much *e* ſope, Fullers-earth, or the herb Borith; all will not do, the ſoyl will not off ſo. *f* Bloud muſt be put to it. The bloud of the Son of God, of which this water is but an *outward ſign*: and that alone hath an efficacy to purge from ſin and *g* uncleanneſs. This bloud is ἄνοχὴ, a ranſom and price ſufficient to remove the guilt and puniſhment, and it is λυτρὸν, a *h* laver to waſh away the ſoyl and ſpot.

e Jer. 2. 22. *f* Heb 9. 22. 12. 14. *g* Mat. 20 28. 1 Tim. 2. 6. *h* Tit. 3. 5. Zach. 1. 12, 13.

2. *Wherein the perſon Baptized is dipt, or ſprinkled* with it.

Vide Cypr. *epiſt.* 76. *ad Magnum.*

The Ceremony here uſed, is { *Dipping*, or / *Sprinkling*.

Our Church then makes the action indifferent, whether it be *Immerſio*, or *Aſperſio*, dipping or ſprinkling is left to diſcretion: for neither are eſſential to *a* Baptiſm, but belonging to the Ceremony of it, and therefore are to be regulated by charity.

a 1 Pet. 1. 2. Heb. 12. 24.

1. *b Diving* or *dipping* beſt repreſents our burial to ſin, and riſing to a new life, and was at firſt in uſe in warmer countries, when the greateſt part, who were baptized were *adulti* or grown in years.

b Rom. 6. 3, 4. Col. 2. 12, 13.

2. But when the Goſpel was ſpread into colder regions, *ſprinkling* *c* inſtead of *dipping* was thought ſufficient; to which that place of the *Hebrews*, 12. 24. gives countenance, where mention is made of the *bloud of Chriſt*, and

c Ezech. 36. 25. Numb. 19. 18, 19.

the *blood of ſprinkling*, and again, 1 *Pet.*1.2. *Sprinkling of the blood of Jeſus Chriſt.* And indeed I ſee no reaſon, that as in
Heb. 9.21. the other Sacrament, a ſpoonfull of wine is as ſignificative as a greater quantity, ſo here a handfull of water ſhould not be as ſignificative as a whole river.

Farther, this cuſtom of *Sprinkling* is of Great antiquity in the Church, as appears by the 76. Epiſtle of *Cyprian*, the later part of which is written in the defence of it. *Tertul.* alſo *de pœnit.* cap. 6. ſpeaking of Baptiſm, calls it, *aqua unam aſperginem*, the one ſprinkling of water. And *Gregory* the firſt acknowledgeth that it was in uſe in the Weſtern Church. There are who conceive probably that the Apoſtles themſelves uſed ſprinkling, as well as dipping, ſince we read of
Act. 10.47. ſome baptived by them in houſes as well as rivers.

3. *In the Name of the Father, and the Son, and of the Holy Ghoſt.*

This is the form of Baptiſm: and it never was, nor never
Matth. 28.18. may be omitted. For, ſhould theſe words be left out, the Baptiſm is Null. It was the pleaſure of our Saviour, that theſe words ſhould be retained for theſe reaſons.

1. That we may know, that what the Miniſter doth, he doth not of, or from himſelf, or of his own head, but by Commiſſion, Command, and good Authority, even by the authority of the whole Trinity. And therefore what he doth, is of the ſame validity, as if God the Father, Son, and Holy Ghoſt ſhould baptize. Since it is in their name, their power, their authority.

2. For the comfort and aſſurance of thoſe who are baptized, that the whole Trinity do ratifie and confirm, what is promiſed and ſealed in Baptiſm, to wit, remiſſion of ſin, and acceptance to favour.

3. This layes an obligation upon the baptized perſon, and that divers wayes.

1. To acknowledge theſe three Perſons, and conſequently his whole Creed: to believe in God the Father that made him, God the Sonne that redeem'd

deem'd him, and God the Holy Ghoſt, that ſanctifi-
ed him, and all the elect people of God.

2. As he acknowledges theſe three, ſo alſo to deliver himſelf to be taught by theſe three, and no other in the myſteries of his Religion. This St. *Paul* intimates, when he asks the *Corinthians*, In whoſe Name, were you baptized. *What? were you Baptized in the Name of Paul?* as much as to ſay, You ought to be his Scholars, in whoſe Name you received your Baptiſm, and to whom then you bound your ſelves: Which being not the name of *Paul* nor *Cephas*, but the Trinity, you ought to receive that alone for infallible truth, which is taught you by the Trinity, and not to pin your faith upon the opinions of men. 1 Cor. 1. 13.

3. To be an obedient ſervant, to invocate, to give honour to theſe three Perſons, and to live by their rules and directions, to be a hearer, and a willing doer of their Commands.

Upon which conditions being by Baptiſm admitted into the Church, he hath aſſured to him, what Grace, God hath by Covenant promiſed.

Queſt. What is the inward and ſpiritual Grace [in Baptiſm?]

Anſw. *A Death unto ſin, and a New birth unto righteouſneſs. For, being by Nature born in Sin, we are hereby made the Children of Grace.*

1. In the Queſtion, the word *Grace* ſignifies a ſpecial favour, made over to the baptized in the Sacrament. And this is call'd,

2. *Spiritual*, as chiefly belonging to the ſoul of man, his immortal Spirit.

3. And *inward*, that howſoever the Symbols by which this Grace is repreſented be the object of the ſenſe; yet the Grace it ſelf is not ſeen, but inwardly conceived and received by the baptized.

In the Anſwer, we are to conſider,

1. What this Grace is.

2. The reaſon why it is neceſſary.
3. The benefit we receive by it.

1. *A death unto ſin.* 2. *And a new birth unto righteouſneſs.*

Joh.3.5. *Except,* ſaith our Saviour to *Nicodemus, a man be born again of water and the ſpirit, he cannot enter into the kingdom of God,* out of which the wiſeſt Divines (in reſpect of Gods Ordinance) have collected the neceſſity of Baptiſm, which is Tit.3.5. not only a laver, but the laver of our Regeneration; as I may ſo ſay, the midwife that brings us to this *New birth.*

a Epheſ.2.1. b Coloſ.2.13. Rom.6.16. Rom.7.14,23. 1 Pet.2,24. *a* In our firſt birth we were dead in ſin, in our ſecond *b* birth dead to ſin; in our firſt, alive to our own luſts and affections; in this ſecond, quick and lively to righteous actions. In a word, of ſlaves of ſin and death, made freemen and ſervants of life and righteouſneſs. And theſe two acts of our regeneration, move betwixt two terms, from one c Col.3.5. to another, from Death to Life. The firſt of which is *c* mortification, which is the weakning, the deading, the putting off ſin, and the ſlaviſh drudgeries, and imperious commands of ſin, from our mortal body: The other is *d* vivification, d Epheſ.2.1. Rom.7.6. which is the performance of thoſe actions of living men, that are quickned by the ſpirit, ſerving God all our days in righteouſneſs and holineſs.

And the ancient manner in Baptiſm, the putting the perſon baptized under water, and then taking him out again; did well ſet forth theſe two acts, the firſt his dying, the ſecond his riſing again.

1. That which is here taught, is the doctrine of St. *Paul,* Col.2.12. *Ye are buried together with Chriſt in baptiſm, in whom alſo ye have riſen,* &c. Into the grave with Chriſt we went not; for our bodies were not, could not be buried with his; but in our baptiſm by a kind of *Analogy* or reſemblance, while our bodies are under the water, we may be ſaid to be buried with him, and all that dwels in, and adheres to, our mortal bodies; that is, the whole body of ſin is then buried, when the power thereof is weakned, Rom.6.6. repreſſed, and as a dead carkaſs covered with earth, remov'd

mov'd out of our ſight, ſo that bound with grave cloths it cannot ſtir, and carry a man whither it pleaſe; to act, what, as a tyrant, it commands, This is it, with which St. *Paul* preſſeth the *Romans*, cap. 6. 3. *As many of you as were baptized into Chriſt, were baptized into his death.* This is the firſt part of the grace received in Baptiſm.

2. The ſecond is a *New birth to righteouſneſs*, which the Apoſtle alſo in this place to the *Coloſſians* puts us in mind of, when he adds, *ye are alſo riſen with him:* as the baptized did *emergere*, or ariſe, out of the water. And under this term of Reſurrection, he ſets forth that *New life*, which thoſe who are new-born begin to live.

And New it may be well called, becauſe it proceeds from a new principle, and hath new effects. As every thing is in *eſſendo* Being, ſo it is in *operando* Operation. As is the cauſe, ſuch muſt the effect be: for, *do men gather grapes of thorns, or figs of thiſtles?* The principle is here good, and therefore what flows from it muſt be good alſo. That principle that moves the Chriſtian is not the will of the fleſh, or his corrupt heart, but the Spirit of Chriſt, and ſanctifying grace, that works in the heart. The author of this life is not nature, but grace, and therefore the fruits are new and gracious; not the old works of the fleſh, adultery, contention, envy, murder, drunkenneſs, hereſies, *&c.* But charity, joy, peace, goodneſs, faith, *&c.* Gal. 5. 19.

Mat. 7. 16.

Joh. 1. 13. 1 Cor. 12. 13.

Theſe two are alwayes knit and joyn'd together. For as Chriſt remain'd not under the power of death, but roſe from thence, ſo by the virtue of his death, and reſurrection, we do not only dye unto ſin, but we alſo ariſe, that we may live to righteouſneſs, 1 *Pet.* 2. 24. Which ſelf-ſame is ſaid by St. *Paul* Rom. 6. 5. If being planted with him, we have grown up into the ſimilitude of his death, we ſhall grow up alſo in the ſimilitude of his reſurrection. But obſerve that it is in him, or with him, that we know from what fountain this mortification and vivification flows. From our ſelves it is not, which the Catechiſm minds us of, in the reaſon following.

Eph. 2. 5, 6.

2. For

2. For being by *Nature born in ſin.*

Pſal. 51. 5. Ezech. 16. 1, &c.

That is, conceived in ſin, and born in iniquity, polluted no leſs in ſin from the womb, than an infant in his mothers bloud; we can have no principle in our ſelves, or from our ſelves to move us, to put ſin to death, or give life to righteous actions, rather the clean contrary, becauſe we are born with ſtrong inclinations, and propenſions, which would certainly engage us in a courſe of ſin: in our Baptiſm it is that this ſtrength is given us by Chriſt, that will enable us to get out of that ſervile and dangerous eſtate. So it follows,

Rom. 7. 5, 8. 18. 23.

3. *We are hereby made the children of grace.*

2 Cor. 3. 6. & 1. 12, 13. Epheſ. 2. 22.

Children of grace, and therefore enabled to do the works of grace. Which work flows not immediatly from the Sacrament, but from the power of Chriſt, and his Spirit that works by the Sacrament. The rule of the School is found, and to be retain'd, That *Sacramenta ex ſimilitudine repreſentant, ex inſtitutione ſignificant; ſed ex virtute Chriſti ſanctificant.* Sacraments by reſemblance repreſent, by inſtitution ſignifie; but by the power of Chriſt they ſanctifie. *Solus Spiritus rem Sacramenti nobis confert*, Cypr. *de Bapt.* It is the Spirit alone that gives the thing, the grace here mentioned, to *dye to ſin*, and *live to righteouſneſs*. Where note, that

Dr *Hammand. pract. Cat ſect.* 2. p. 260.

1. That this death, and new birth, is not the reſolution to forſake ſin, and live a godly life, for this is ſuppoſed before Baptiſm, as that which makes a man capable of it, as the queſtion evidently ſheweth.

Eph. 4. 13.

2. Neither is it an actual forſaking of ſin, nor leading a new life, for that is a conſequent of Baptiſm, and muſt be done all the life after; till a man become a perfect man in Chriſt Jeſus.

3. But this grace given in Baptiſm, is a ſupernatural ability to dye to ſin, and live to righteouſneſs, to empower us to make larger progreſſes in Chriſtianity: which, though it will never abſolutely be perfect in this life, yet

it

it may enable us to perform ſuch ſincere obedience, that God will accept, pardoning all the faults, and failings; and bound we are to improve this grace, and to co-operate with it all our dayes. Phil. 2. 12, 13.

Queſt. What is required of perſons to be baptized?

Anſw. 1. *Repentance, whereby they forſake ſin.* And

2. *Faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.*

Theſe two are the qualifications that are requiſite in thoſe who are baptized; and ſo much the queſtions there propoſed do evince: One whereof is about our forſaking the devil, world and fleſh, which is an act of repentance: The other about our believing the Articles of the Creed, which is an act of Faith. Act. 10. 4. John 3. 10.

1. *Repentance* is a neceſſary condition in all that ask Baptiſm for themſelves, it being the *removens prohibens*, that which removes what ſhould hinder the grace we expect in Baptiſm: for though it merit no favour, yet it diſpoſeth the man, and makes him capable of mercy.

Neither can we find any man of age admitted to Baptiſm without the profeſſion of it. *John* the *Baptiſts* Sermon was, to all that came to *Jordan, Repent*; and thoſe that were baptized by him confeſſed their ſins: And S. *Mark* cap. 1. 4. ſays plainly, that *He preached the Baptiſm of repentance.* And to this S. *Peter* exhorts the *Jews*, Act. 2. 28. *Repent and be baptized every one of you*, &c. Mat. 3. 6.

And what kind of Repentance is requiſite, the word in the Greek text imports, for it is μετανοῖτε, change your minds; a *Tranſmentation* is neceſſary, not only a *Tranſmutation*; for till the mind be changed, the life will never be changed as it ought to be. Ezech. 18. 31, 32.

But upon this change within, the change without will certainly follow: our good notions, and our good motions inwardly, *will bring forth fruits worthy of repentance* outwardly: of which the chief is here reckoned, which is, Mat. 3. 8.

1. *That we forſake ſin.*

Not only that we be toucht with the ſenſe of it, grieve

for it, confeſſe it, or reſolve againſt it: But that really, ſincerely, actually, we ſhake hands with it, and forſake it: ſo that though weakly, we fall into it, yet wilfully we will not commit it, nor obſtinately continue in it; it ſhall *never reign in our mortal bodies.*

Joel 2.12,13. Prov. 28 13. Heb. 12.1. Heb 10.26. Rom. 6.12.

2. *Faith, that they ſtedfaſtly believe the promiſes of God made to them in this Sacrament.*

Mark 16.16. Heb. 11.1.

The other qualification is *Faith*, and this is neceſſary, becauſe the promiſes of God have not their effect upon us, till they are accepted by us, and it is faith only that can apply them: and therefore it is neceſſary, *Col.* 2.12. *Qui Baptiſmum putat carnali ratione conſiſtere, hic non eſt ſpiritualis; nec donum cæleſte poteſt conſequi, qui ſe per aquam, non per fidem, commutari credit.*

August. 4.59. & N.T.

1. And the reaſon is firm and evident: Becauſe Chriſt is the ſubſtance of the Sacraments, the virtue and life of them is from Chriſt: But Chriſt is not received nor laid hold on by an Infidel. Such men, *Quod corde ſiccì ſunt & mente aridi lambunt quidem illi petram, ſed inde nec mel ſugunt, aut oleum.* *Cyprian.*

2 Cor. 7.1.

2. The object of this faith is particularly the promiſes of God made in this Sacrament, which are, Pardon for ſin, and ſtrength againſt ſin; which being promiſed upon the former condition of repentance, no man can with a good conſcience lay hold of thoſe promiſes, but he that is a true penitent.

3. They are to be believed ſtedfaſtly, and there is all the reaſon in the world for it, becauſe they are the promiſes of God: He is immutable, *in him there is no ſhadow of change:* He is Allſufficient, Omnipotent, *able to make good what he hath promiſed:* To ſtagger then in the promiſes, is in effect, to make him a mutable God, a God that can repent, and will not keep his word; or elſe an impotent God, one unable to make good what he hath ſpoken. No, no; *Hath he ſaid, and will he not do it?* Yes certainly, If we fail not on our part, Chriſt will not fail on his: If we do repent and believe the Goſpel, no power of Hea-

Heb. 10.23. Heb. 6. 17,18, 19. Numb. 23.19.

ven,

ven, on earth, in hell, or malice of Satan ſhall never be able to deprive us of our part of the promiſes made to us in this Sacrament. Only remember this, that Chriſt, that hath made a promiſe of grace to a penitent Believer, hath made no promiſe at all to an impenitent infidel.

4. I adde this in the cloſe, That Baptiſm is of ſpecial uſe through a Chriſtians whole life. It is but once adminiſtred; but the vertue and efficacy thereof grows not old by time.

1. In all thy fears and doubts, look to thy Baptiſm, and the promiſes of God, then ſealed to thee. Lay hold on them by faith, and thou mayſt have actual comfort.
2. In thy failings, ſlips and revolts, to recover the ſooner, look back to thy Baptiſm. New Baptiſm ſhall not need: the Covenant and Seal of God ſtands firm, and changeth not.
3. Renew thy Repentance, Renew thy Faith in thoſe bleſſed promiſes of grace, ſealed and ſecured in Baptiſm, and then expect all good from Gods free mercies in Chriſt, although thy performances fall very ſhort; though thou art an unprofitable ſervant.

Queſt. Why then are children baptized, when by reaſon of their tender age, they cannot perform them? that is, Repent and Believe.

Anſ. *Yes: they do perform them by their Sureties, who promiſe and vow them both, in their names: Which when they come to age, themſelves are bound to perform.*

This is an excellent Anſwer, and being well examined, will prove ſatisfactory. For it ſhews

1. How children perform this promiſe for faith and Repentance.

2. That they are *bound* to perform the promiſe, *when they come to age*, if they mean to have a part of the grace promiſed by God in Baptiſm.

1. For the firſt, Children perform not this promiſe in Baptiſm at that time Actually, *that is*, they do not then

actually repent and believe; neither is it neceſſary they ſhould. For Baptiſm, is not the Covenant, but the Seal of it, and the Seal may be ſet, where theſe are wanting. This
Gen. 17. 9. is evident in the caſe of Circumciſion. With *Abraham* God eſtabliſhed the Covenant, and the Seal was to be ſet in the fleſh of his child, and thoſe children, that came of his loyns, at eight dayes old; to whom no man can attribute Faith and Repentance. And why any man ſhould tye children, that enter now into the ſame Covenant, and are to be ſaved upon the ſame grounds, to harder conditions than thoſe Infants were then bound, ſeems to me very unreaſonable and uncharitable. If want of faith and repentance could render the children of Chriſtians uncapable of Baptiſm; out of queſtion, the ſame defects would have rendred the ſeed of *Abraham*, before they came to age, uncapable of Circumciſion: But this it did not them; therefore neither theſe.

Neither ought it ſeem ſo ſtrange to any man, that one ſhould engage for another, a man for a child, ſince we ſee it done in civil contracts. Morgages, bonds, eſpouſals, are taken and made in the names of children, of which they are as utterly ignorant, as what at Baptiſm is for them undertaken. Thus much will be confeſſed: But can it be thus in Church-covenants? Can the father, or any other be engaged for the ſon? And will ſuch an engagement be accepted of God? Yes, it may be done, and will be ac-
Deut. 29. 11. cepted. This is evident out of the Scripture: *Moſes* did engage the little ones, as well as their fathers, to keep the words of the Covenant (for ſo it is called four times in that Chapter) telling them, that *He call'd them together, little ones and all, to enter into Covenant with the Lord their God, and into*
Verſ. 12. *his oath.* And thus concludes the Chapter, *The ſecret things belong to the Lord our God; but thoſe things which are revealed, belong to us, and to our children for ever, that we may do all the words of this Law.* As if *Moſes* had ſaid, The riſe and ground of this is a ſecret, and unſearchable; no reaſon of it can be given, but God's will and love. It pleaſed him to have it ſo. But that he would ſo have it, it is revealed,

and

and *it belongs to us, and our children*, and is a ſtanding law to be obſerved by us, and our children for ever: of which, yet, this reaſon is rendred at the 18. verſ. *Leſt there ſhould be among you any man, woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, to go and ſerve the gods of the Nations, leſt there ſhould be among you a root that beareth gall or wormwood.* A root, to which nothing more like than a child: the child then, ſure, was that root to be engaged by Covenant, leſt that bitter fruit be brought forth.

At *Jehoſaphats* Faſt, there was preſent all *Judah, with their little ones, their wives, and their children.* Why the little ones? The children certainly, many of them at leaſt, knew not what belonged to the Faſt, nor the Fear they were in from the Nations. But all the promiſes that God had made, belonged to them, as well as their fathers; and of theſe their fathers put God in mind, and brought their children with them to joyn with them in the petition, and preſſing the promiſe (though they actually knew not what it meant) that God might be more powerfully moved. 2Chron.26.13. Verſ.7.

What ſhould I ſay, that the light of nature taught the *Ninevites* this truth? for in their repentance, not the greateſt only, but the leaſt were engaged to repent and faſt, and cry mightily to God. Alas, thoſe Innocents, that *knew not their right hand from their left*; knew not what was done, nor why it was done, and yet the injunction was laid upon them. And who can tell, whether God were not moved more for their ſakes than their parents? Sure I am that God uſeth this, as a motive of his mercy to *Nineveh. Thou hadſt pity on the gourd, &c. and ſhould not I ſpare Nineveh, that great City, wherein are more than twelve thouſand perſons, that cannot diſcern the right hand from the left.* Jonah 3.5. Jonah 4.10,11.

All that hath been ſaid hitherto, tends onely to this end, that it is no abſurdity to affirm, that the little ones are part of the number of thoſe that entred into Covenant with God, and ſo may enter into this Covenant made in Chriſt, by the parity of reaſon. Then again, to ſhew, that a father

may undertake a religious duty for his child, though the child underſtands nothing of it, with which undertaking yet God is pleaſed; and farther, I preſſe not theſe inſtances.

But what now, if I ſhall make it appear, that there is a command for the Baptiſm of Infants? To my underſtanding there is great light given to it out of that Commiſſion our Saviour gave to his Diſciples:

Mat 28.19. Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτὸς, &c. Before I hence make my inference, I ſhall propoſe, *quædam poſtulata*, certain Propoſitions, ſo reaſonable, that I conceive they will not be denied.

1. That the Apoſtles by theſe words receive a Commiſſion for the promulgation of the Goſpel, and a Command to execute it.

2. That *all Nations* ſtand here in oppoſition to the *Jews*: For the Commiſſion, *Mat.* 10.5,6. was particular to ſeek the loſt ſheep of the houſe of *Iſrael*, and an expreſſe prohibition in it, that they go not into the way of the *Gentiles*, &c. But now their Commiſſion is enlarged, and become *œcumenical*.

Mark 16.15. *Go and diſciple all Nations*: Preach the Goſpel to every creature.

3. That a Nation is a Society of men, which comprehends under it *Singula generum*, without diſtinction of ſex, condition, age. And this is evident: for a child as ſoon as born, is a free Deniſon. His birth makes him capable of all the priviledges of that Nation.

4. That all *Nations* here muſt be of the ſame extent, as that Nation to which it is oppoſed, *viz.* the *Jews*. But all Jews, *Singula generum*, of what ſex, condition, age ſoever, were within the Covenant, and therefore *all Nations* in the ſame manner were within the Covenant. S. *Paul* ſo

Rom.11.15, 16,17. argues: The *Gentile* is engrafted as the *Jew*; but the *Jew* was engrafted with his children, and conſequently the *Gentile*.

5. That this word μαθητεύσατε, rarely occurs in any Claſſique Heathen Author, if at all, and therefore muſt be taken in a Church-ſenſe,

6. That

6. That this word in propriety of language, ſignifies, not to teach, but to make a diſciple, or bring under Church-diſcipline, or in a capacity to be taught, making this form of Baptiſm their Ceremony of receiving them.

7. Laſtly, that it is not ſo apt to render it *Teach* in this place, becauſe that duty is enjoyned in the following words. The ſenſe then will run far eaſier thus, Go, and enter into your School all Nations by Baptiſm; and all that are ſo brought and receiv'd, inſtruct and inſtitute them in the Chriſtian Faith. Which interpretation may be juſtified by that parallel place, *Joh.* 4. 1. *The Phariſees heard that Jeſus made more diſciples and baptized, than John:* Where, to make diſciples, and baptize is all one with the phraſe here μαθητευσατε βαπτιζοντες, and preſuppoſeth not any precedent inſtruction, but rather as a ſubſequent.

Let then this Commiſſion to the Apoſtles have its full extent, let παντα τα εθνη, *all Nations* take in, as it uſually doth, all of every Nation: and muſt (for otherwiſe the oppoſition will be lame and imperfect) Men and children among the *Gentiles*, as it did men and children among the *Jews*. Interpret μαθητευσατε in his proper and genuine ſignification, which is to diſciple, or enter into a ſchool to be taught (which alſo beſt agrees with the ſcope of the Text) when the ſcholar ſo admitted ſhall be capable of teaching, and then the ſenſe of the Commiſſion will be this: Go forth, and make not the *Jews* onely, as by vertue of the former Commiſſion, your diſciples; but the *Gentiles*, and their families, your diſciples alſo; and upon their conceſſion baptize them, and teach them to keep whatſoever I have commanded.

And that this was the Apoſtles ſenſe of Chriſts words and opinion of his inſtitution, will appear two manner of wayes.

1. Firſt, by one conſiderable remain or footſtep of it in St *Paul's* Epiſtle to the *Corinthians*, 1 Cor. 7. 14. *Elſe were your children unclean, but now are they holy*; which word, being not poſſible to be underſtood in that place of inherent holineſſe, muſt be underſtood of relative, that is, *holy*, as they

they ſtand in relation to their admiſſion into the Church by Baptiſm. 2. Then again ἀκάθαρτα, *unclean*, is in S. *Peter's* ſenſe, ſuch who might not be receiv'd into the Church; and then ἅγια, *holy*, which is here ſuch as are oppoſed to it, muſt neceſſarily ſignifie thoſe children who may be admitted. 3. Laſtly, were not this the importance of that place, there were no priviledge imaginable, no Sanctity which could be attributed to the Infants of Chriſtians, which could not belong to the Infants of Heathens alſo; which yet is affirmed of the one, and denyed of the other, by the Apoſtle.

Act. 10. 14.

2. The perpetual and uninterrupted practice of the primitive Church, even from the Apoſtles time; To which the moſt ancient Fathers give an ample Teſtimony, whoſe evidence becauſe it is fully ſet down by that walking Library D. *Hammond* in his Tract of Baptizing of Infants, *à* Sect. 39, *ad* 57. I will therefore ſpare the tranſcription. In brief only, One delivers, that Infants are thought worthy of Baptiſm: Another, that they are born again to God: A third, that they are Candidates of Sanctity, and holy by the prerogative of their birth: A fourth, appointed God-fathers: A fifth, that according to the cuſtom of the Church, Baptiſm is given to Infants, and affirms it to be an Apoſtolical Tradition; ſo doth another: A ſixth commands, Baptize your little ones: A ſeventh, As to the caſe of Infants which thou ſaidſt were not to be baptized——it was far otherwiſe determined by all in our Council: we all judged, that the mercy and Grace of God was to be denied to none, that was born of men.

Juſt. Martyr. Irenæus. Tert. Hyginus. Origen. Dionyſ. Areop.

Clem. Rom. Cyprian.

And he concludes with *Auguſtines* teſtimony, which is full and very obſervable, *Nemo nobis ſuſurret*, &c. Let no man whiſper to us other Doctrines. This the Church hath alwayes had, alwayes retained; this it hath receiv'd from the faith of the Predeceſſours; this it keeps perſeveringly to the end: and upon it delivers that known Rule, *Quod univerſa tenet Eccleſia, nec Conciliis inſtitutum, ſed ſemper retentum eſt, non niſi authoritate Apoſtolicâ traditum rectiſſime creditur*, That which the univerſal Church maintains, and

De Baptiſmo cont. Donatiſt. l. 4. c. 24.

was

was not inſtituted by Councils, but alwayes continued, is moſt righly believed to be delivered by the Apoſtles authority.

3. And methinks this is highly conſonant to reaſon: for were it otherwiſe, the Apoſtles Commiſſion would be ſhorter under the Goſpel, than the Command for Circumciſion under the Law. That would be for the whole Nation, children, and all: This to part of Nations, and ſo all ſhould not be all. The promiſe made to the *Jew and his ſeed* ſo ſoon as born; The promiſe made to the *Gentile and his ſeed*, after he is at age: A *Jewiſh child*, made a Covenanter whether he actually believe or no: a *Chriſtian* caſt aſide till he can make it appear, that he believes and repents. It behoves them to ſhew ſome diſparity in the infant Jew, and the infant Chriſtian, leſt they faſten upon the Almighty, in the reception to the ſame Covenant, προσωποληψίαν reſpect of perſons, which I know they dare not. And this would be thought on alſo, what a diſcouragement this had been to the Jew to turn Chriſtian, if with the Father, the Child ſhould not have been admitted to the Covenant, and have a right to the Seal, which in his Judaiſm he had, and ſo the Child be in worſe caſe under *Chriſt*, than he was under *Moſes*.

Be it that we find no mention in Scripture of any child baptized, can any man thence rationally conclude, that none was? How many matters of fact were done by the Apoſtles, of which thoſe ſacred Oracles are wholly ſilent? Who ever read in Scripture that any woman ever received the Euchariſt? and yet he would be thought a man of a ſhort diſcourſe, who would thence collect, that none of the female ſex, were in the Apoſtles dayes admitted to the Lords Supper.

But the Anſwer that will fully ſatisfie this ſcruple, is this, Though an argument, drawn negatively from Scripture *in Credendis*, in things to be believed as Articles neceſſary to ſalvation, is of great force: yet *in Agendis*, in many things to be done by Chriſtians (as among other this one of Baptizing Infants) it is very weak. This may not be be-

lived, becauſe not written, is true, and of great ſtrength: This may not be done, becauſe it is not written, that ever it was done; is very fallacious, and concludes not.

To knit up all, Thoſe who are of years are bound to make a profeſſion of their faith, and Repentance; to be taught the truth of this myſtery, and not to be admitted to Baptiſm without it, for being of age, and of their own choice and deſire to be made members of a Church, good reaſon it is they ſhould oblige themſelves to the conditions made known unto them. But for thoſe who deſire it not, nor can deſire it through an unavoidable deficiency, yet have a right to it, becauſe they are the *children of believing parents*, (*for, if the root be holy, ſo are the branches*, and again, *your children are holy*) charity requires that others deſire it for them. Theſe have been taught, and known on what conditions they are to be entred. Theſe know that Chriſt *commanded little Children to be brought unto him.* Theſe know that *He laid his hands upon them, and bleſſed them*, and therefore they earneſtly believe that he will embrace them in the arms of his mercy, and give unto them everlaſting life: and therefore in this faith and confidence they engage for them †.

Rom. 11. 16.
1 Cor. 7. 14.

† Ἀξιοῦνται δὲ τῶν διὰ βαπτίσματος ἀγαθῶν τὰ βρέφη, ἢ πίστει τῶν προσαγόντων εἰς τὸ βάπτισμα q. 56. Juſtin. Martyr. reſp ad Orthod. Children are allowed to enjoy the good things that come by Baptiſm, by the faith of thoſe who bring them to Baptiſm.

Yea, but will the faith of the Surety, any way benefit the infant? Yes it may, ſo far as it is intended: that is, to make the infant by Baptiſm to be received into the Congregation of Chriſts flock, and to give him a right to the Promiſes of the Covenant. Did not the faith of the *Centurion*, *a* that came to Chriſt for his ſervant, effect a cure upon the ſick man? Did not the faith of thoſe, that let down *b* the bedrid-man through the tiles, move our Saviour to *c* cure him? Did not the faith of the woman of *Canaan*, that came to our Saviour for her little Daughter, work compaſſion in him, and, out of compaſſion, to heal her? Say then no more, but the faith and charity of one may be powerfull with God for another; eſpecially when we are encouraged to it, as in this caſe we are, by his own words, d *Suffer little Children to come unto me, for of ſuch is the kingdom of God.* In the Faith of the Church grounded upon Gods

a Mat. 8. 5.
b Mar. 2. 5.
c Mat. 15. 28.
d Mar. 10. 14.

Gods Covenant the child is preſented, and no ſober man can doubt, but it will be accepted by him.

In which, becauſe they, and thoſe who contract for them, are by interpretation but as one perſon, the conditions agreed upon bind them no leſs, than if it had been their own act, if they mean to have any benefit by the contract or engagement: Which is the next point.

2. *They are bound to perform the vow and promiſe when they come to age.*

Repentance is a firm reſolution of amendment of life; Faith an apprehenſion of Gods promiſes: For the performance of which the Sureties engage; but not abſolutely that the child ſhall do it, for that is beyond their power to undertake: But conditionally, that he ſhall do it, or elſe have no benefit by their Engagement.

When he comes to age then, or years of diſcretion, he is to be put in mind, what a ſolemn vow, promiſe, and profeſſion his Sureties have made to God for him, and then he is put to his choice, whether he will ſtand to them, or reject them: no otherwiſe than thoſe, who are married being children, have a choice when they come to years, whether that contract made by their friends, or parents ſhall bind them; ſtand a ratified marriage or no.

1. If they will diſclaim, and renounce, they may: But withall then they muſt know, that they diſclaim and renounce all right, title, claim, or intereſt in the Promiſes of Chriſt, they caſt him off, tread his bloud underfoot as an unholy thing, muſt not expect any ſtrength from Chriſt againſt temptations, and ſo are left in the power of all ſin, and villany: In a word, they renounce a pardon of ſin, and the claim they might have to an inheretance in heaven.

2. But if they give their conſent, and allow of what their Sureties did undertake (which is ſuppoſed,) then they ſtand obliged and bound actually to repent, and believe, to obey Gods Commandments, and lead a Chriſtian life in righteouſneſs and holineſs For he that doth other-

wiſe breaks his vow, perjures himſelf, forfeits his pardon, makes his prayers and whole ſervice of no acceptance, is a vaſſall and a ſlave to his own corruptions, being deſtitute and deprived of that ſtrength by which he ſhould ſtrive againſt them, and conquer them.

All which ſad conſiderations, I doubt not, will ſo far work upon a man, who hath the uſe of reaſon, that, as he cannot chooſe but confeſs it a great Act of charity in his friends, ſo early to engage for him in ſo beneficial an Indenture: ſo alſo, to acknowledge that he is bound to ſtand to their engagement, and to obſerve the conditions of it through his whole life.

Of the Sacrament of the Lords Supper, or the Euchariſt.

Queſt.

WHy was the Sacrament of the Lords Supper ordained?

Anſw. *For the continuall remembrance of the Sacrifice of the death of Chriſt, and the benefits we receive thereby.*

Luk. 22. 19. 2 Cor. 11. 24.

In which anſwer we have theſe Concluſions.

1. That Chriſt *died* for our ſins.
2. That this his *death* was a *Sacrifice*.
3. That this *Sacrament* was ordained for a continuall *Commemoration*,
   1. *Of the death of Chriſt.*
   2. *Of the benefits we receive thereby.*

1. *That Chriſt died for our ſins.*

This propoſition is the conſtant aſſertion of the Scriptures, and needs no further proof, *Iſ.* 53. *Who his own ſelf bare our ſins in his body on the tree,* 1 Pet. 2. 24. With infinite other places. Sin is either committed as by *Adam*, and the Angels that fell; or inherited, as by us, and all *Adams* poſterity; or aſſumed, as by Chriſt: and this way only *he was made ſin for us*: Not that he committed any ſin, for he was that a *juſt one*; nor that he inherited or contracted any, for *b* he was conceived of the Holy Ghoſt; but pleaſed he was

a Act. 3. 14.
b Luk. 1. 35.

c to

c to ſtand in the place of ſinners, and to take upon him the iniquity of us all, that ſo the juſtice of God might take its courſe and proceed againſt him for us. Which juſtice becauſe it could not be ſatisfied without bloud; for *without* d *ſhedding of bloud there is no remiſſion*: he was willing to *e* humble *himſelf to death, even the death of the Croſs* for us.

c Iſai. 53. 5.
d Heb. 9. 22.
e Phil. 2. 8.

2. *That this his death was a Sacrifice.*

And this death muſt be a *Sacrifice*, *He made his Soul* a *Sacrifice for ſin*: and this was typed out by the old legal Sacrifices. Theſe were of two ſorts, either εὐχαριστικὰ, of praiſe or thankſgiving, of which I ſpeak not now: or elſe ἱλαστικὰ, or *b* propitiatory, or pacification, and ſuch was this of our *c* Saviour a *propitiation for our ſins*. *A ſacrifice of a ſweet* d *ſmelling ſavour to God.*

a Heb. 9. 16. Iſai. 53. 10.
b Lev. 7. 11, 12.
c 1 Joh. 2. 2.
d Eph. 5. 2.

All the world lay under the curſe, *Gen.* 3. 17. All the goods of the world were not able to free men from the Curſe, Gold could not do it, nor the bloud of beaſts. *e Heb.* 10. Not *ten thouſand rivers of oyl*: as for man, the Lord of theſe, his hand was too weak too: *For no man could redeem* f *his brother from death, nor make agreement to God for him.* This is a work that he muſt *let alone for ever.*

Gen. 2. 17.
e 1 Pet. 1. 18. Mic. 6. 6, 7.
f Pſal. 49. 7.

It muſt be the Son of God only, that muſt be the *Sacrifice*, *g* or elſe there could be no ſatisfaction; his bloud the *h* price, or elſe nothing bought; his life the ranſom, or elſe *i* nothing redeem'd. But this Sacrifice being offer'd, his bloud being ſhed, his life laid down then there was *k* λυτρὸν, a full ranſom; then there was ἀντιλυτρὸν, a ſufficient commutation; then there was ἱλασμὸς, a pacification made *l* for the ſins of the whole world. His perſon was the only *m* ſacrifice that God would accept: His bloud the only *n* price, that God would eſteem; His death the ſole ranſome, *o* that God would receive for the tranſgreſſors.

g Eph. 5. 2.
h 1 Cor. 6. 20.
i 1 Tim. 2. 6.
k Mat. 20 28.
l Rom. 3. 25. 1 Joh. 2. 2.
m 1 Pet. 2. 24.
n 1 Pet. 1. 19.
o Heb. 9. 15.

3. *That this Sacrament was ordained for a continuall remembrance.*

This was a favour that would never be forgotten; and that we ſhould never forget it, he was pleaſed immediate-

ly before his death to ordain this Sacrament with this *Item*, *Do this in remembrance of me.* And the Apoſtle puts us in mind, that *So oft as we eat of this bread, and drink of this cup, we ſhew forth the Lords death.* For that is the firſt end.

Luk.22.19.

1 Cor.11.24.

1. *To be a remembrance of his death.*

For here we have Chriſt crucified before our eyes, repreſented lively before us as upon the Croſs: While as the ſigns of his bleſſed body and bloud being ſundred the one of them from the other, the one is broken and the other poured out; remembring us how his ſacred body was broken with the crown of thorns, the ſcourges, the nails, the ſpear: how out of his wounded hands, feet, head and ſide there iſſued a ſtream of bloud. This he intended by his inſtitution that we ſhould firſt remember. The other is

Mat.27. Mar.15. Luk.22. Joh.18.

2. *The benefits we receive thereby: viz.* By his Death.

In his fleſh, ſin was condemned, which S *Paul* cals *a* ἀθέτησιν, S. *John* λύσιν, the deſtroying, looſing, or taking *b* away ſin by the *Sacrifice* of himſelf once offered: which contains in it theſe particulars;

a Heb.9.26, 28.

1. *c* The remove of the guilt, *The bloud of Jeſus Chriſt purgeth us.*

c 1 Joh.17.

2. *d* The diſcharge from the ſting. *There is no condemnation.*

d Rom.8.1.

3. *e* The weakning of the power. *The bloud of Jeſus Chriſt purgeth our conſciences from dead works.*

e Heb.9.14.

4. *f* Reconciliation. *For we are by his bloud reconciled to God.*

f Col.1.21,22.

5. Eternal Redemption, *Eph.*1.7,14.

6. Liberty to enter heaven *By the bloud of Jeſus Chriſt, we may be bold to enter the holy place, by a new and living way, which is his fleſh,* Heb.10.19,20.

But of theſe I have ſpoken at large in the Creed.

Queſt. What is the outward part or ſign of the Lord's Supper?

Anſw.

Anſw. *Bread and Wine which the Lord hath commanded to be received.*

Bread and Wine.

As in Baptiſm water was the outward element, ſo in this Sacrament is bread and wine; the bread repreſents his body, and the wine his bloud: and there be who think, that our Saviour made choice of theſe, for that theſe, being the chief of our corporal preſervatives, are fitteſt to ſet forth our ſpiritual nouriſhment: but this I neither affirm, nor deny. That which is more material to know, is the change of theſe, which is wholly Sacramental, not in ſubſtance, but in uſe For they remain bread and wine ſtill, ſuch as before in nature: but conſecrate and ſet apart to repreſent our Saviours Paſſion, and exhibite and ſeal to a worthy receiver the benefits of that Paſſion.

Great Diſputes there are how Chriſt is in the Sacrament. Some conceive, that for his preſence there, it is neceſſary that Chriſt be incorporated with the Sacramental elements. Others, that the bread and wine are changed into his very body. Others, who deny the ſubſtantial change, yet acknowledg his preſence, expreſs their meaning in different terms, thus: Corporally and ſubſtantially ſay ſome; Sacramentally, ſay other; Typically and figuratively, ſay a third; Spiritually, ſay a fourth; Really, ſay the laſt. Conſubſtan. Tranſubſtan.

Mr. *Hookers* judgment to me in this difference of opinions ſeems very pious, that ſince that all are agreed that Chriſt is there, and ſeals his promiſes to a worthy receiver, and the queſtion is only *de modo*, of the manner how he is there, that diſputes and debates, enemies to piety, and abatements to devotion, be ſuffered to take their reſt. *&c.* What theſe elements are in themſelves it ſkills not: it is enough that to me, who take them, they are the body and bloud of Chriſt: His promiſe in witneſs hereof ſufficeth, his word he knoweth which way to accompliſh; Why ſhould any cogitation poſſeſs the mind of a faithfull Communicant, but this? O my God, thou art true! O my ſoul thou art happy! *Eccl. pol. l. 5. §. 67.*

Yet

Yet I will venture to bring my pitcher, and try if that cool water may not allay the flame. My intention is to put the faireſt interpretation upon different expreſſions, and ſo reconcile exaſperated brethren

That the Sacrament is in the predicament of Relation, will bee, I doubt not, eaſily granted me; and under that logical notion, I would thus define the Euchariſt.

The Euchariſt is a Sacrament inſtituted by Chriſt under the elements of bread and wine, to repreſent, exhibit, and ſeal the Paſſion of Chriſt and the benefits thereof to a worthy communicant. In which definition we meet with all thoſe things that are neceſſary to ſet forth the nature of a Relation. Which are two: The *Meterial* part, is the ſubject, or the ſuppoſite, in which the *Relatum* and *Correlatum* do exiſt. The *Formal* part conſiſts *in Fundamento & Termino*. The foundation ſhall ſupply the place of the efficient cauſe. The *Terminus*, the end, in abſolute Accidents. To apply this.

1. The *Material* part here is the bread and wine.

2. The *Relatum*, that reſpect Chriſt's body hath to the bread: and the *Correlatum*, that reſpect that the bread again hath to Chriſts body.

3. The foundation is the Inſtitution of Chriſt; for naturally theſe elements ſignifie it not, Chriſt was the efficient cauſe or the author of it. The Relation is from him.

4. The *Terminus* or end is evident, to repreſent, exhibit, ſeal, *&c.*

And thus all the words uſed by Divines in the explication of this myſtery may receive a candid interpretation, except that of *Rome*.

1. That Chriſt is in the Sacrament corporally, Subſtantially, and perhaps Conſubſtantially may have a reſpect to the ſubject or *Suppoſite* of the *Relatum* and *Correlatum*, their meaning being no more than that he is there under the forms of bread and wine, not changed in ſubſtance, but in uſe; as it is in other Relations: As for example betwixt a father and ſon: who

who though they relate to each other, yet they remain two diſtinct ſubſtances, and the ſame they were.

2. Sacramentally, will point out the Foundation or efficient cauſe: for therefore it is a Sacrament, becauſe Chriſt ordained it, and appointed the ſigns to have this Relation.

3. Typically and figuratively, will direct us to the firſt end, which is to Repreſent, but this is not *finis ultimus*.

4. Spiritually will put us in mind of the ſecond end, which is to exhibit; for to the ſoul and ſpirit the grace is exhibited, not to the body.

5. Really, puts us in mind of the laſt end, to Seal: and ſuch a real preſence muſt be admitted, or elſe the Communicant receives nothing.

Chriſt is ſaid to be preſent four manner of wayes:

1. Divinely, as God, and ſo he is preſent in all places, *Pſa.* 139.7. *Whither ſhall I flie from thy preſence? I the Lord fill Heaven and earth*, Jer. 23.24.

2. Spiritually, and ſo he is preſent in the heart of true believers, *Eph.* 3.17. *Chriſt dwels in our hearts by faith.*

3. Sacramentally, and ſo is he preſent in the Sacrament, becauſe he hath ordained the Sacrament to repreſent, and communicate Chriſts death unto us, 1 *Cor.* 10.16,17. *The cup of bleſſing which we bleſs, is it not the communication of the bloud of Chriſt?* &c.

4. Corporally; ſo preſent in *Judea* in the dayes of his fleſh.

And as the word preſence, ſo the word really, is diverſly taken: for ſometimes,

1. It is oppoſed to that which is feigned, and is but imaginary, and imports as much as *Truly*.

2. It is oppoſed to that which is meerly figurative, and barely repreſentative, and imports as much as *effectually*.

3. It is oppoſed to that which is ſpiritual, and imports as much as *Corporally* or *Bodily*.

We then believe Chriſt to be preſent in the Euchariſt divinely after a ſpecial manner, Spiritually in the hearts of the Communicants, Sacramentally or relatively in the elements. And this preſence of his is *real*, in the two former acceptions of *real*; but not in the laſt, for he is *truly* and *effectually* there preſent, though not *corporally*, *bodily*, *carnally*, *locally*.

As for the Papiſts Tranſubſtantiation, it can have no place at all, except *in ſuppoſito* or *Materiali*. And it is moſt abſurd to ſay, that the *ſuppoſitum Relati* is turned into the *Suppoſitum Correlati*. In other Relations it is not, and why then in this? We know that the Father becomes not the Identical ſubſtance of the ſon, nor the ſon of the father, the husband of the wife, nor the wife of the husband. They remain diſtinct ſubſtances as before. Adde to this, that this fiction of Tranſubſtantiation, beſides that it contradicts the confeſſed Rules of Arts and Reaſon, clearly takes away the Relation, and the Eſſence of a Sacrament. For upon this corporal change, what becomes of the ſign? for if this were true, it were the very thing ſignified, and then the *Signum* and *Signatum* would be all one, which overthrows the definition.

I am of opinion, that it was the hard hap of the Church of *Rome* to riſe up in the defence of this error: Should the Proteſtants have done it, they would have hiſſed them out of the School; and now their learned Jeſuites are obſtinate in it, to maintain their Churches infallibility. And the ground of my conjecture is that counſel, which Cardinal *Carpi* gave the Pope, enclining to have granted what was then deſired by ſome Princes and States as Service in the vulgar tongue, the marriages of Prieſts, and the Communion in both kinds: The ſum whereof was, though theſe things deſired, were in themſelves matters of no great moment, yet upon the conceſſion of them the Hereticks would infer, that the Chair had erred in her injunctions and conſtitutions, and then all was gone.

Conc. Trident.

It is not Religion then, but Policy that upholds it, together with the child that is deſcended from it, the *Chimera* of

of *Thomas* brain, Concomitancy: upon which fancy they mutilate this Sacrament, and deny the cup to the people. Againſt which Sacriledge, our Catechiſm proteſts in the following words.

2. *Which the Lord hath commanded to be received.*

His command is extant, *Drink ye all of this*, and *Mark* 14. *They all drank of it.* As the Lord asked the King of *Tyre* in deriſion, *Art thou wiſer than Daniel?* So may we ask them, Are ye wiſer than Chriſt, will you dare to amend his inſtitution? And if they reply, that all there were Prieſts, I rejoyn; Mat. 26. 27. Ezech. 28. 3.

1. That it reſts upon them to prove it, for it may be well doubted, whether they were ſo or no as yet. For the Apoſtles had the promiſe only of the Keys. *Dabo tibi claves Cæli.* To thee will I give the Keys; in the future tenſe. Actually they were not given, till they had their miſſion and commiſſion, *Jo.* 20. 21, 22, 23. which was after the Inſtitution. It is probable then they were not the Fathers of the Clergy before. Mat. 16. 19.

2. That by this argument the bread may as well be taken away from all, but diſciples too; and ſo the Laity ſhould have no right to any part of the Sacrament.

3. That the practice of the ancient Church, which is the beſt rule to explicate any ſuch difficulty, is a clear proof that the cup belongs to the people. For they then received it.

The teſtimonies are infinite for it. But I ſhall content my ſelf with that plain confeſſion, which is extant in the Council of *Conſtance* to their eternal ſhame. *Vid.* Chemnit. *examen. Concil.* Trid. *ſeſ.* 5. *Can.* 1, 2, 3. *Conſ.* Conſt. *ſeſ.* 13.

a And [we decree alſo] in like manner, that though in the primitive Church this Sacrament was received by the

a *Et ſimiliter, quod licet in primitiva Eccleſia hujuſmodi Sacramentum reciperetur à fidelibus ſub utraq; ſpecie: tamen hæc conſuetudo ad evitandum alia pericula & ſcandala, eſt rationabiliter introducta, quod à conficientibus, ſub utraq; ſpecie, & laicis tantummodo ſub una ſpecie ſuſcipiatur, &c.*

faithfull under both kinds; yet this cuſtom, to avoid ſome dangers and ſcandals, is reaſonably introduced, that it ſhould be received by the Prieſts in both kinds, and by the Laicks only in one kind, *&c.*

They confeſs the primitive Church received in both kinds; yet to avoid I know not what ſcandals, they decree otherwiſe, and in the ſame act brand with the name of hereſie thoſe who oppoſe their determination. And command under the pain of Excommunication, that no Prieſt preſume to adminiſter the Sacrament to the people under the *ſpecies* of bread and wine.

De conſ. diſt. 2. cap.

b Comperimus quod quidam ſumpta tantummodo corporis ſacri portione, à calice ſacri cruoris abſtineant: Qui (proculdubio, quoniam neſcio qua ſuperſtitione docentur, aſtricti) aut integra Sacramenta percipiant, aut ab integris arceantur, quod diviſis unius ejuſdemq; myſterij ſine grandi non ſit ſacrilegio. So *Gelaſius.*

4. They ſhould do well to reconcile thoſe two Decrees, the firſt of their Pope *Gelaſius*. The other of their late Councel of *Trent*. *Gelaſius* the Pope ſaith, *b* We find, that ſome, a portion only of the ſacred Body being taken, do abſtain from the Chalice of the ſacred bloud. Who (without doubt, becauſe I know not by what ſuperſtition being taught they are obliged) let them either receive the entire Sacrament, or be kept from the whole, becauſe the diviſion of one, and the ſame myſtery cannot be without ſacriledge.

Concil. Trident. *Seſ. 5. Can. 1.*

c Si quis dixerit ex Dei præcepto vel de neceſſitate ſalutis eſſe, omnes & ſingulos Chriſti fideles, utramq; ſpeciem Euchariſtiæ ſumere debere, Anathema ſit.

But the fathers of *Trent* are of another mind, and they magiſterially decree:

c If any man ſhall ſay, that all and every faithfull Chriſtian, by the precept of God, or neceſſity of Salvation, ought to receive both *ſpecies* of the Euchariſt, let him be *Anathema.*

In this contrariety, which way I pray ſhould the poor people turn? The Pope ſaith plainly, that it is ſuperſtition to conceive the receipt of the bread ſufficient; and ſacriledge to divide the myſtery; and commands that men abſtain from both, or receive both together. The Councel

cel curſe all thoſe, that ſay, There is a precept of God to receive in both kinds, or that it is neceſſary to Salvation: If you follow the Councel, the Pope ſhall condemn you; if you follow the Pope, the Councel hath anathematiz'd you. The people can reſt themſelves upon nothing but Chriſts command, *Drink you all of this*, when thoſe that lead them are thus divided.

5. Laſtly, This mutilation takes away one of the principal ends of this Sacrament: *viz.* The commemoration of Chriſts paſſion, for to have the bloud within the body is no ſign that it was ſhed, the pouring forth of the wine doth it far more to the life. Whereas our Saviour ordained both elements to be diſtributed ſeverally: that it might not onely be preached to our ears, but repreſented to our eyes, how his bleſſed body and bloud were ſeparated for our ſins.

Queſt. What is the inward part, or thing ſignified?

Anſ. *The body and bloud of Chriſt, which are verily and indeed taken and received by the faithfull in the Lords Supper.*

Of this anſwer there be two parts:

1. That the *body and blond of Chriſt* are ſignified by thoſe ſigns.

2. *That the body and bloud of Chriſt, are verily and indeed taken and received by the faithfull in the Lords Supper.*

1. The firſt is out of queſtion, and ſhewed ſufficiently before: yet both muſt be conceived with his proper Attribute. The body with crucifixion. The bloud with effuſion. The *Body* as *given* for us, *Luk.* 22. 19. The *Bloud*, as *ſhed* for us, *Mat.* 26. 28. Without which reflexion they will have little comfort and heart in them. Chriſts fleſh and bloud are the true cauſe of eternal life, which yet they are not by the bare force of their own ſubſtance, but through the dignity and worth of his perſon, which offer'd them up by way of Sacrifice, for the life of the whole world; of which Sacrifice we have in this Sacrament a lively repreſentation and memorial.

2. *That the body and bloud of Chriſt are verily and indeed taken and received by the faithfull.*

But this is not all, for what is here repreſented, is verily and indeed taken and received. It is on all hands confeſſed, that in this Sacrament there is a true and real participation of Chriſt, who thereby imparts himſelf, even his whole entire perſon, as a myſtical head, unto every ſoul that receives him, and that every receiver doth thereby incorporate, and unite himſelf to Chriſt as a myſtical member of him, and of them alſo, whom he acknowledgeth to be his own. This though myſtically, yet it is truly; though inviſibly, yet it is really done. Of this S. *Paul* aſſures us: *The cup of bleſſing which we bleſs, is it not* κοινωνία, *the communion*, or rather, *Communication, of the bloud of Chriſt? The bread which we break, is it not the Communion of the body of Chriſt?* 'Tis as if the Apoſtle had ſaid, Know you not this, that the breaking, taking, eating this bread, the pouring forth, taking and drinking this wine, is the real Communication of the body and bloud of Chriſt to you? A queſtion figured by a Negative is equivalent to a quick affirmative. Is it not? Is ſomewhat more than, It is. This then the Apoſtle intends to aſſert, and aſſure a worthy Communicant, that, as verily as he eats the bread with his mouth, and takes down the wine, ſo verily God in Heaven beſtows on him, and communicates unto him the body and bloud of his Saviour, and the benefits of that body and bloud, which in two words are Pardon and Grace.

Eph. 5.23,30, 32.

1 Cor. 10.16, 17.

But becauſe the Sacrament in it ſelf being a corruptible and earthly ſubſtance muſt needs be thought an unlikely inſtrument to work ſo admirable effects in man, we altogether are to reſt upon the ſtrength of his glorious power and goodneſſe, who is able, and will bring to paſſe, that the bread and wine which he giveth us ſhall be truly the thing he promiſeth. This is an act of faith, which is required in every one that really means to partake of the benefit, and therefore the Catechiſm warily adds, that it muſt be taken and received.

3. *By*

3. *By the Faithfull.*

Chriſts death in the Sacrament is offered to all, but it is effectual only to believers; *John* 1. 12. *As many as received him, to them he gave power to become the ſons of God, even to them that believe in his Name.* Were the oral or outward manducation only neceſſary, then no queſtion the preſenting our ſelves only at his Table, the taking and eating were ſufficient: but when it is a *Spiritual* banquet, and *Sacramental* nouriſhment, that we are to receive there; if ever we intend to make it food of life, it muſt be digeſted by faith. Through Faith it was the Fathers did ἀσπασθαι ſalute with reverence, Heb. 11.13. and embrace the promiſes; and the ſame way we are to have comfort by them. The reaſon is, becauſe whatſoever Chriſt hath done already, or hath promiſed hereafter to do for us, are to us as never done, as never to be done, till we believe them: that which gives them a being, and Heb. 11.1. makes them preſent and exiſtent to us, is our Faith: as is ſhewed in the beginning of this Expoſition when I ſpoke of Faith.

In the midſt of that Sermon our Saviour preached at *Capernaum*, our Saviour delivers this poſition, *Jo.*6.57. *Verily, verily, I ſay unto you, he that believeth in me hath everlaſting life.* Then it follows, *That he was the bread that came down from Heaven*, verſ. 50. *That this bread was his fleſh*, verſ. 51. And then, *verſ.* 53. he adds with a ſtrong aſſeveration, *Except ye eat the fleſh of the ſon of man, and drink his blood, you have no life in you.*

With which aſſertion many of his Diſciples were offended, and murmured at it. For ſatisfaction then, he tells them, *verſ.*63. *It is the Spirit quickneth, the fleſh profiteth nothing: The words that I ſpeak unto you, they are ſpirit, and they are life.* They had not a litteral, they had a Spiritual ſenſe; and he that would make them life unto him, muſt ſo underſtand them, believe that he was that heavenly Manna, and by Faith eat his fleſh, and drink his bloud; for otherwiſe they would be of no effect, as appears by the cloſe, *verſ.*64. *There are ſome of you that believe not:* believe not

not that I am the bread of life, believe not that I am the bread that came down from Heaven, believe not that the bread I will give is my fleſh: and neither this bread, nor this my fleſh can quicken ſuch a man, becauſe of his unbelief. Evident then it is, that the body and bloud of Chriſt are taken and received to effect, only by the faithfull.

Heb.2.19,20.

Farther yet, our Saviour at the inſtitution of this Sacrament acquaints us, *This is my body, which is given for you, this is my bloud which is ſhed for you.* Not ſimply his body, nor ſimply his bloud, but given and ſhed; not that only, but for you, and many more. This Gift and effuſion are Acts done and paſt many years ſince, and that the Son of God cloathed with the fleſh of man ſhould be ſo prodigal of his bloud, and free and mercifull in his gift, is beyond the apprehenſion of man, and the reach of reaſon. What is it then, that may perſwade us that ſuch a thing ſo many years ago was done; that ſo mercifull, ſo wonderfull a kindneſs was done for men in general, that were ungodly, enemies, ſinners; for us in particular that were of theſe ungodly enemies, and as great and obſtinate as any ſinners: except our Faith? The Scriptures have fully expreſſed it, truth hath ſpoken it, and therefore we believe it.

Luk.22.16,25.

Rom. 5.5,6,7, 8,9,10.

Which ſtrange, unexpected, unheard of mercy, it pleaſed him to repreſent, exhibit and ſecure to us by his inſtitution of this Sacrament, and to command, that it be continued in his Church *in perpetuam rei memoriam*, to be an eternal memorial of his good will. To all which, Faith alone can give life and an intereſt. For this we believe too, and in confidence thereof approach and take this Body and this bloud, being aſſured that by theſe ſymbols we receive all Chriſt. Out of which it is as clear as the Sun, that this Sacrament is received by, and only by the faithfull. Unbelievers may receive *panem Domini*, the bread of the Lord: Believers only *panem Dominum*, that Bread which is the Lord.

Auguſt.

Q. What are the Benefits, wherof we are partakers therby?

A. The ſtrengthning and refreeſhing our ſouls by the body and bloud of Chriſt, as our bodies are by the bread and wine.

Two great Benefits there are, which a worthy Communicant

nicant receives from the Sacrament, 1. Strength. 2. Refreſhing. To expreſſe which, it was ordained in thoſe elements which have thoſe effects in the life of man.

1. The firſt is bread, that ſerves to ſtrengthen the body, being indeed the ſtaff of life, which being taken out of our hand, the body fails, and fals, decayes, pines away, and winders to nothing. Pſal.104.15.

2. The other is wine, that is of great uſe to cheer the heart and make it glad, and this is therefore will'd to be adminiſtred to thoſe that mourn, and are oppreſt with grief; it is alſo good againſt thirſt, it ſearcheth and cleanſeth wounds, and helps infirmities. Strength is from bread. Cheerfulneſſe and refreſhing from wine. Judg 9.13. Pſ.104.15. 1 Tim.5.23. Luc.10.34.

In theſe it pleaſed our Saviour to inſtitute this holy Sacrament, to ſhew that the ſame effect is wrought in the inner man by the holy myſteries, that is in the outward by theſe elements. That here our heart is eſtabliſhed by grace, and our ſouls with ſtrength, and our conſcience made light and cheerfull that it faint not, but evermore rejoyce in his holy comfort. To inſiſt on theſe a little. Heb.13.9.

1. *Strengthning.*

O taſte and ſee how gracious the Lord is: for to ſay, Receive my body, is as if he had ſaid, Receive the holy Ghoſt, that is, the graces of the holy Ghoſt. And this grace to the ſoul, is what bread that ſtaff of life is to the body, which I ſhall ſet down in the words of that pious and prudent Divine learned Doctor *Hammond*, We can do nothing that is in order to ſpiritual life, but fall into ſin, cuſtom of ſin, which is the putrefaction of the ſoul, and ſo to eternal death, without grace: For having forfeited that ſtock that God gave us in Paradiſe, we have none of this kind left, but what Chriſt by his death purchaſed for us: by that great dear bargain there is come into the Church a new ſtock and ſtaple of Grace, and ſtrength for every one that ſhall ask it importunately, receive it watchfully, and make uſe of it diligently: *For to every one that hath it ſhall be given*; given in that meaſure, which, though it will not enaPract.Cat.ſect. 3.

ble any man, to live without ſinning, yet it will enable him to reſiſt ſin, and to ſerve God in ſo holy and righteous a way with a ſincere heart, and ſo to perſevere in it, that he will accept it.

Now the conduit in this grace is the Sacrament; for by it Chriſt intended it ſhould be conveyed to us; by it we are fortified againſt the aſſaults of Satan, in the power of Chriſts death we fight and conquer: For who, having the death of Chriſt for ſin, lively preſented unto him, as it is here, will yeeld baſely to that ſin, that crucified his Saviour? Rather he will often put on his armour, defie his enemy, ſtand up, and fight till he hath deſtroyed him. To encourage him againſt the attempts and blows of his adverſary, he hath from hence ſecurity, *Non inermes & nudi relinquimur, ſed protectione ſanguinis & corporis Chriſti munimur.* We are not left naked and unarm'd, but we are wall'd about with the protection of the body and bloud of Chriſt, ſo that now, *Tanquam leones ignem ſpirantes, ab illâ menſâ recedimus, factis diabolo terribilis*, they are the words of *Chryſoſtom*, Triumphing upon this ſtrength we depart from this table as Lions breathing out fire, and are become terrible to the devil himſelf; For finding the power of Chriſt within us, he will be afraid to aſſault us.

Cyprian. Epiſt. 54.

Ad pop. Antioc. Hom. 61.

Rev. 6. 14.

Every worthy receiver hath waſhed his ſoul in the bloud of the Lamb, and none but profane men will that day pollute it. For a few hours you ſhall ſee men, *Holy, cautelous, devout, retired, not doing their own wayes, not finding their own pleaſure, nor ſpeaking their own words.* Ask the reaſon, and the anſwer is ready, they have been at the Communion. Evident then it is, that this ſtrength of grace was received from thence. Did then but the like ſad and pious thoughts poſſeſſe mens ſouls for the future, that doth upon that day; would they but continue and cooperate with that grace they then received, and confeſſe the force of it by the effects, it could not be doubted, but their whole life would be more holy, their wayes more righteous, they would never *crucifie Chriſt again*, who hath given them power, that they no more crucifie him, and to which if they

Iſ. 58. 13.

they be not wanting they ſhall no more crucifie him: For what merit, force, virtue ſoever there is in his ſacrificed body and bloud, we freely, fully and wholly have it imparted by this Sacrament.

Now if it be demanded, how ſo ſmall a piece of bread, or a ſpoonfull of wine can produce this effect? The anſwer is eaſie, that it proceeds not from the Elements, but from the will and power of Chriſt, who ordained theſe to be means and inſtruments for that end. They remain in ſubſtance what they were; but in relation to him are more. It is ſpiritual bread, and ſpiritual wine, ſo called, not ſo much becauſe ſpiritually received, but becauſe being ſo received, it cauſes us to receive the Spirit, and *by the power of the Spirit, a man may be inabled to do all things.* Phil. 4. 13.

2. *Refreſhing.*

The Sacrament is a corroborative, and gives ſtrength, but that is not the ſole benefit, it is a Refreſhing alſo, as is well ſignified by wine, by which he that pants for thirſt hath his inward flame quenched; by which he that hath any indiſpoſition of body, hath his infirmity ſearch'd, and eaſed. Both may be refreſhed, cheered, gladded and cured by it. Pſ. 42. 1, 2. Pſ. 38. 4. Luc 10. 30.

A man, ſcorch'd with the ſenſe of Gods wrath, is a thirſty ſoul; a conſcience, oppreſſed with the weight of ſin, feels truly the burden of it; a ſoul, wounded with the darts of ſin, is the wounded man, and is ſenſible of the *ſtink and corruption, becauſe of his fooliſhneſſe:* Every man is full of infirmities and weakneſſes, and is in pain for them. All theſe are broken hearted, faint, diſquieted, and have a deſire to be refreſhed. Now, ſaith our Saviour, *Come unto me all ye that are weary and heavy laden, and I will refreſh you.* His free pardon and Remiſſion, his ſpeaking peace to the unquiet conſcience, his ſaying, *Thy ſins are forgiven thee,* to the heavy loaden and ſin-ſick-wounded ſoul, is the greateſt refreſhment, the joyfulleſt tidings, the cheerfulleſt cordiall that can be adminiſtred. Pſ. 38. 5. Luc. 4. 18. Mat. 11. 28. Rom. 3. 24. Iſ. 57. 19. Luc. 7. 47, 48.

And this he is pleaſed to adminiſter in this cup, in which is this cheerfull wine, *His bloud, which was ſhed for many, for the remiſſion of ſins,* Mat.26.28. Bring the ſcorched and thirſty ſoul to this fountain, and it will refreſh and cool his heat: Bring the burdened conſcience to this bloud, and it will unload him: Bring the wounded man to this wine, and it will ſearch and cure his ſores: all infirme ſinners to this cup, and it will refreſh them. In this bloud there is an Artery by which the vital Spirit is convey'd, that will quicken, revive and cheer up any fainting and dying ſoul.

'Tis not without reaſon that the wiſe Compoſers of our Liturgy have inſerted thoſe choice Texts at the Communion, and commended them with this Preface. Hear what comfortable words our *Saviour Chriſt* ſaith to all that turn to him.

Mat.11.28, Jo.3.16. *Come unto me all ye, that travail and are heavy laden, and I will refreſh you. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, ſhould not periſh, but have everlaſting life.*

Here alſo what S. *Paul* ſaith,

1 Tim.1.15. *This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.*

Here alſo what S. *John* ſaith,

If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

Here then is the right place for *Surſum corda*, Lift up your hearts. A form ſo ancient, and ſo uſual in moſt Liturgies. Sacerd. *Sancti Jacobi Liturg. Attollamus mentem & corda.* Let us lift up our mind and heart. Pop. *Dignum & juſtum eſt.* Sac. *Vere dignum & juſtum eſt.* It is meet and right *Baſilii Litur. Surſum ſint mentes.* Let your minds be above.

Bibliotb patrum Tom.4.

Pop. *Sunt ad Dominum.* They are to the Lord.

Sac. *Gratias agamus.* Let us give thanks.

Moza- Pop. *Dignum & juſtum eſt.* Sac. *Æquum certe & juſtum.*
rabum. Sac. *Aures ad Dominum.* R. *Habemus ad Dominum.*

Sac. *Surſum corda.* R. *Levemus ad Dominum.*

Chor. *Dignum & juſtum eſt.* S. *Dignum & juſtum eſt.*

Cypr.

Cypr. *de orat. Dominica. Surſum corda. Habemus ad Dominum.* And *Pammelius* in his Notes on the place, gives in divers other Teſtimonies for this form in uſe at the Sacrament. We have then trod in the ſteps of the Ancient, and with them ſuffered it to ſtand in its proper place.

For if ſo kind a call: *Come unto me:* if the manifeſtation of ſo great love: if a truth ſo greatly beneficial: if Jeſus that came into the world to ſave ſinners, to be an advocate, to be a propitiation for ſins, cannot raiſe the heart, cannot Refreſh the ſpirit of a weary and heavy laden ſoul and conſcience, nothing will.

It is therefore very meet and right, and our bounden duty to give thanks to God, that he ſo loved the world, that he ſent his Son into the world, that who ſo believes in him, ſhould not periſh, but have everlaſting life; and it is again as meet and right, and our bounden duty to give thanks to our Lord and Saviour Jeſus Chriſt, that he would give his body to be crucified, and his bloud to be ſhed for us, and in a Sacrament to repreſent, and exhibit the merit thereof unto us.

A Sacrament from which we receive ſtrength and refreſhing: ſtrength to encounter ſin: and refreſhing, when oppreſſed by ſin: eaſe and remiſſion from the condemnation, and freedom and liberty from the dominion. In two words the benefits are Sanctification and Juſtification. For upon the grant of the pardon and remiſſion (without which there can be no refreſhing) we are juſtified, and upon the gift of this ſtrength we are ſanctified: we ariſe from villany to vertue, from death to life, from impurity to ſanctity; and if we improve this power of Grace, and proceed to purifie our ſelves by it, it will never leave us, nor forſake us, till it hath brought us to glory. Rom. 8. 2.

Queſt. What is required of them which come to the Lords Supper?

Anſw. *To examine themſelves, whether*

1. *They repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life.*

2. *Have a lively faith in Gods mercy through Chriſt.*

3. *With a thankefull remembrance of his death.*
4. *And be in charity with all men.*

They are to Examine.

The duty here enjoyned is examination, not enjoyn'd by the Church, but by S. *Paul*, 1 Cor. 11. 28. *Let a man Examine himſelf, and ſo let him eat of this bread, and drink of this cup.* The Apoſtles word is δοκιμαζέτω, let him prove, try, bring himſelf to the teſt and touch; which notes a diligent and exact enquiry, ſuch as Lapidaries and Goldſmiths uſe, to find out true metal from counterfeit, good from bad.

And this *Examination* is neceſſary, ſo that it is not in our choice to do it, or to leave it undone. S. *Paul*. illative proves it. *Let a man examine himſelf, Therefore.* If he mean not to be in the caſe of the *Corinthians* to whom he writes, who for their irreverent, ſinfull and diſorderly approach were unworthy Communicants, and guilty of the body and bloud of Chriſt, he muſt examine. Now the things about which he is to enquire are theſe.

1 Cor. 11. 29.

1. *Repentance.*

Both parts of this duty are here ſet down:

1. A ſenſe, a ſorrow, a confeſſion of our former ſin.
2. A ſteadfaſt purpoſe and reſolution to lead a new life.

1. Sin defiles our perſons, this pollution makes us odious in the eyes of God, excludes from Heaven, brings calamity upon us, and death both temporal, and eternal: of which, till a man be truly ſenſible, he will never be a true Penitent.

Ezech. 16. 5. Pſal. 5. 5. Revel. 21. 27. Rom. 6. 23. Rom. 7. 24.

2. But upon a true conviction by his conſcience, that this is his miſerable condition, his ſoul will be humbled, ſorrowfull and contrite, caſt down, and grieved, not only that he hath incurr'd this danger, (for that is but Attrition) but heavy and ſad, that he provoked ſo good a God, ſo compaſſionate a Father, ſo gracious a Redeemer, ſo bleſſed a Sanctifier, and this is truly Contrition.

3. And

3. And upon this compunction and contrition, he will fall to confeſs and acknowledge his ſin, in the humbleſt manner. He will be his own accuſer, and draw a full inditement againſt himſelf: Enumerate to God all his known ſins, and aggravate them againſt himſelf with all the heightning circumſtances: As for thoſe he knows not, he will beg pardon in ſome ſuch form. *O cleanſe thou me from my ſecret faults. Lord be merciful to me a ſinner.* Pſal. 32. 5. 1 John 1. 9. Pſal 19 12. Luke 18. 13.

4. But the penitents work is not yet done, the greateſt is yet behind, which is *a ſtedfaſt purpoſe and reſolution to lead a new life.*

1. This muſt certainly be in a Communicant, for he that brings to this holy Table a purpoſe, and intent to continue in his ſin, comes in his ſin ſomewhat like *Judas*, that came and received, and yet continued his purpoſe to betray his Maſter. Before then we approach there muſt be a vow of a new life, an abjuration of all our former evil wayes, and a full and ſtedfaſt reſolution againſt them. John 13. 30.

2. And this reſolution muſt be brought to act, for it is not enough to reſolve to do good, but we muſt be good, to purpoſe to lead a new life, but we muſt lead a new life, and though that through ignorance, infirmity, ſudden ſurreption, or violence of Temptation the ſame ſins ſteal upon us, yet we muſt humble our ſelves, confeſs them, be contrite and beg pardon for them, reſiſt and fight againſt them, and diligently labour that they return no more, at leaſt that they reign not, which will never be, ſo long as we mortifie them. Tit. 2. 12. 1 Tim. 6. 12. 2 Tim. 4. 7. Eph. 6. 10, *ad* 19.

2. *Faith.*

The next thing that a Communicant is to examine himſelf of, is his faith: *Whether he hath a lively faith in Gods mercy through Chriſt.*

Faith.

1. Faith is requiſite, becauſe as is prov'd before, *The body and bloud of Chriſt are verily and indeed taken and receiv'd,*

ceiv'd by the faithfull', and onely by the faithfull.

A lively Faith.

Gal.5.6. 1 Cor.13. 2. This faith muſt have life in it, for it muſt be a *lively faith*, which if it be, it will be doing, for there is no life without action, it will ſhew it ſelf in thoſe parts, where our life doth appear, at the heart, tongue and hand. A dead faith it is, that moves not at theſe parts, and is never conſummate by love.

In Gods Mercy.

3. This faith for the object hath *Gods mercy*, upon that it reflects as the fountain, whence his revelations have proceeded, in which his Covenant for mans Redemption, is eſtabliſhed, his promiſes to penitent believing ſinners are made. For if ye ſhall enquire the reaſon of ſo much goodneſſe, no other can be given, but the riches of his mercy. *Thou Lord haſt done it, for even ſo it pleaſed thee. The zeal of the Lord of hoſts hath done this. So he lov'd:* No more can be ſaid.

Epheſ.2.7. Luke 12.32. Iſa.9.7. John 3. 16.

Through Chriſt.

4. But now if you enquire, how his mercy became ours. The anſwer is eaſie, it was *Through Chriſt. He of God is made unto us wiſdome, righteouſneſſe, ſanctification, redemption.* When the holy Ghoſt deſcended upon him, a voice teſtified from Heaven, *This is my beloved Son in whom* (complacui) *I am well pleaſed:* pleaſed with him, and pleaſed with us for his ſake. *By him* we are predeſtinated, *by him* adopted, *in this beloved* accepted, *In him* redeemed, and according to the *riches of his grace we have obtained remiſſion of ſin, and through him* at laſt we ſhall be glorified.

1 Cor.1.30. Mat.3.17. Eph.1.5,6,7. John 14.3. Rom.8.18.

Thankefulneſſe.

Which benefits becauſe we receive from the Croſs, therefore to this our faith there muſt be joyn'd a thankfull remembrance of his death.

A

A Remembrance.

1. A remembrance of it; the Sacrament was ordained for that end: On all hands it is agreed, that it is a Sacrifice of commemoration; not to remember then how Chriſt died for us, were to fruſtrate the chief end of the inſtitution.

A Thankfull Remembrance.

But barely to remember it, will not ſuffice: It muſt be a *Thankfull remembrance.* Now he who will be a thankfull man, muſt do two things:

1. He muſt recount, declare, and publiſh, what it is that hath been done for him, *Pſ.* 66. 14. The mercy and grace would not be kept cloſe, and concealed, but at large ſet out in the Congregation, and to all poſterity: at this time then we are to commemorate the goodneſs of God in all, but eſpecially his great bounty in giving his Son to dye for us. Luc. 2. 17. Pſal. 96. 3, 10.

2. He is bound to lift up his heart and voice, and praiſe God, chanting forth that χερουβικὸν, the Anthem of the Seraphims therefore, *i. e.* for the redemption of the World by the death and paſſion of our Saviour Chriſt, and for the inſtitution of theſe holy myſteries as continual pledges of his love, and remembrances of his death. [With Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord moſt High.] See *Act.* 2. 46, 47.

4. *Charity.*

Hitherto a Communicant hath been directed to try and ſearch his heart whether it ſtands right to God. But now he muſt deſcend, and examine how it ſtands to man. For God will not have him come and offer a gift upon his Altar, if his heart *be levened with envy, malice, and uncharitableneſs.* Mat. 5. 23.

As this Sacrament ſeales up the Communion of the members with the head, ſo it ſeals up the communion of the members one with another. The Lord ordained theſe elements of ſuch things, that bing many in themſelves, yet of many become one: Bread is made of many grains of wheat; wine of many grapes; and yet the meal of thoſe divers grains, are moulded up into one loaf, and the wine of thoſe ſeveral berries are preſſed into one cup: to teach us, that all the Communicants at this holy Table, how many ſoever there be, ought to agree together in *one*, like members of *one body*: as having *one Father*, *one Faith*, *one Baptiſm*, *one Inheritance*, as parts quickened by *one* and the ſame *Spirit*, brethren to be ſaved by *one* and the ſame *Chriſt*.

Eph. 4. 4, 5, 6.

Now this love and charity will be conſpicuous by two effects. 1. In giving. 2. And in forgiving.

1. In giving to, and relieving the neceſſities of our poorer brethren. Hard it is for any man to ſhew that the Sacrament in the Primitive Church was adminiſtred without an Offertory. Mention is made of the liberality and charity expreſſed at their breaking of bread. And 1 *Cor.* 16. 2. A command there is, that upon the *firſt day of the week* (a day appointed for this Sacrifice) *every man ſhould ſet apart ſomewhat for the uſe of the poor*. All Lytergies of the Church record it, and ours intends it, and ſpeaks for it, in thoſe ſentences that perſwade it, and in the ſubſequent prayer, where we deſire of God *to accept our alms*.

Acts 2. 46.

Matth. 5. 23.

2. The ſecond act of charity is Forgiving, for which we have our Saviours precept. His example, *Father forgive them*. The danger, if it be not done, Our prayers not accepted, our ſin retained, our pardon never ſealed. *For if you forgive men their treſpaſſes, your heavenly Father will forgive you: But if you forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes*. See *Mat.* 18 *ver.* 23, to the end.

Mat. 6. 14, 15.

The Analyſis of the exhortation before the Communion.

To help the weaker capacities in this neceſſary work, I ſuppoſe it may be worth labour to analyſe, and reduce

to

to theſe heads that grave Exhortation, which the wiſe Compoſers of the *Liturgy* have prefixed before the *Communion*: which begins thus:

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Chriſt, muſt conſider what St. Paul *writes to the* Corinthians.

How he exhorts all perſons diligently to try and examine themſelves before they preſume to eat of that Bread, and drink of that Cup.

The Duty.

1. In which words the Miniſters mind Communicants of their duty, which is a diligent tryal and examination.

2. And that they may the eaſilyer perſwade them to this; they produce a double reaſon { 1. From the benefit. 2. From the danger and puniſhment.

1. From the benefit to a worthy Receiver.

1. *For as the benefit is great if with a true penitent heart and lively faith we receive that holy Sacrament:*

For then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we be one with Chriſt, and Chriſt with us.

2. *From the danger and puniſhment to an unworthy Receiver.*

The Danger.

So is the danger great, if we receive the ſame unworthily: for then,

1. *We be guilty of the body and blood of Chriſt our Saviour.*

2. *We eat and drink our own damnation, not conſidering the Lords body.*

And Puniſhment, or Conſequent.

3. *We kindle Gods wrath againſt us.*

4. *We provoke him to plague us with divers diſeaſes, and ſundry kinds of death.*

3. Upon which important reaſons they dehort all

Scandalous and notorious ſinners (meaning ſuch who intend to perſiſt in thoſe ſins) that they abſtain.

Exhortation.

Therefore if any of you be a blaſphemer of God, a hinderer or ſlanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your ſins, and come not to this holy Table: Adding this weighty reaſon (which is but a repetition of the former danger and puniſhment.) *Leſt after the taking of this holy Sacrament, the Devil enter into you, as he entred into* Judas, *and fill you full of all iniquities, and bring you to deſtruction of body and ſoul.*

4. Then follows an advice how Communicants muſt prepare themſelves.

1. To Judge.

1. *Judge therefore your ſelves brethren, that you be not judged of the Lord.* That they erect a court in their own conſciences, accuſe, endite, arraign and condemn themſelves for their ſins, and ſo prevent that condemnatitory ſentence, which otherwiſe the Lord will pronounce upon them.

2. To repentance, both parts.

2. *Repent you truly of your ſins paſt: Amend your lives.*

3. Faith.

3. *Have a lively and ſtedfaſt Faith in Chriſt our Saviour.*

4. Charity.

4. *Be in perfect Charity with all men: So ſhall you be meet partakers of theſe holy myſteries.*

5. Thankfullneſs.

5. *And above all things, you muſt give humble and hearty thanks to God the Father, the Son, and the holy Ghoſt.*

The

The Cauſe.

For the Redemption of the World, by the death and paſſion of our Saviour Chriſt, God and Man.

Both parts of Thankfullneſs { 1. Annunciation. 2. Praiſe.

The commemoration or annunciation of Gods goodneſs to us.

1. *Who did humble himſelf, even to the death upon the Croſs for us miſerable ſinners, which lay in darkneſs and the ſhadow of death.* 2. *That he might make us the children of God.* 3. *And exalt us to everlaſting life.*

4. *And to the end we ſhould alwayes remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt thus dying for us, and the innumerable benefits which by his precious bloud-ſhedding, he hath obtained to us.*

He hath inſtituted and ordained holy myſteries, as pledges of his love, and continual remembrance of his death, to our great and endleſs comfort.

The Doxology, Acclamation or Hymn.

2. *To him therefore with the Father and the holy Ghoſt, let us give* (as we are moſt bounden) *continual thanks;*

Submitting our ſelves to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the dayes of our life. Amen.

The Poſtſcript.

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WHat is in this Explanation of the Creed ſuccinctly and poſitively delivered, is more fully and amply expounded by the Author in a large Book of Sermons extant upon every Article; for which he hath choſen apt Texts. If therefore any man deſire a more ample information about thoſe Myſteries, he may, if he pleaſe, peruſe that Book.

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